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THE  
ORIENT READERS

No. III

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*ILLUSTRATE*

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THE DOG WAS TOO QUICK FOR HIM.

NAWAB SALAR JUNG BAHADUR

## No. III.

### Lesson I.

#### HOW TO MAKE THE BEST OF IT.

**R** ROBINET, a peasant of Lorraine, after a hard day's work at the next market-town, was running home with a basket in his hand. "What a delicious supper I shall have!" said he to himself. "This piece of kid,



well stewed down, with my onions sliced, thickened with my meal, and seasoned with my salt and pepper, will make a dish fit for the bishop of the diocese. Then I have a good piece of barley loaf at home to finish with. How I long to be at it!"

2. A noise in the hedge now attracted his notice, and he spied a squirrel nimbly running up a tree, and popping into a hole between the branches. "Ha!" thought he, "what a nice present a nest of young squirrels will be to my little master! I'll try if I can get it." Upon this, he set down his basket in the road, and began to climb up the tree. He had half ascended, when, casting a look at his basket, he saw a dog with his nose in it, ferreting out the piece of kid's flesh. He made all possible speed down, but the dog was too quick for him, and ran off with the meat in his mouth. Robinet looked after him—"Well," said he, "then I must be contented with a soup made with onions and meal and pepper and salt—and no bad thing either."

3. He travelled on, and came to a little public-house by the roadside, where an acquaintance of his was sitting on a bench drinking. He invited Robinet to take a draught. Robinet seated himself by his friend, and set his basket on the bench close by him. A tame raven which was kept at the house, came slyly behind him, and perching on the basket, stole away the bag in which the meal was tied up, and hopped off with it to his hole. Robinet did not perceive the theft till he had got on his way again. He returned

to search for his bag, but, could hear no tidings of it. "Well," said he, "my soup will be the thinner, but I will boil a slice of bread with it, and that will do it some good at least."

He went on again, and arrived at a little brook, over which was laid a narrow plank. A young woman coming up to pass at the same time, Robinet gallantly offered his hand. As soon as she was got to the middle, either through fear or sport, she shrieked out and cried, she was falling. Robinet, hastening to support her with his other hand, let his basket drop into the stream. As soon as she was safe over, he jumped in and recovered it, but when he took it out, he perceived that all the salt was melted, and the pepper washed away. Nothing was now left but the onions. "Well!" says Robinet, "then I must sup to-night upon roasted onions and barley bread. Last night I had the bread alone. To-morrow morning it will not signify what I had." So saying, he trudged on, singing as before.

*Evenings at Home.*

Pronounce and spell—

pe'as-ant	nim'b-ly	per-ce'ive
mar'-ket	be-tween'	ti'-dings
bas'-ket	as-cen'd-ed	gal'-lant-ly
de-li'-cious	fer'-ret-ing	has't-en-ing
thi'ck-ened	con-ten't-ed	sup-po'rt
se'a-soned	me'a-gre	re-cov'-ered
di'-o-cese	ac-quaint'-ance	on'-ion
bar'-ley	ra'-ven	sig'-ni-fy
at-trac't-ed	sly'-ly	trudged

## Lesson II.

### A FOREST ON FIRE.

[This lesson relates a striking incident told by a hunter in the State of Maine, to Audubon, the celebrated American naturalist.]

1. WE were sound asleep one night, when about two hours before day, the snorting of horses and low-



A FOREST ON FIRE.

ing of our cattle, which were ranging in the woods, suddenly awoke us. I took my rifle, and went to the door to see what beast had caused the hubbub, when I was struck by the glare of light reflected on all the trees before me, as far as I could see through the woods. My horses were leaping about, snorting loudly, and the cattle ran among them in great consternation.

2. On going to the back of the house, I plainly heard the crackling made by the burning brushwood, and saw the flames coming towards us in a far extended line. ~~W~~ I ran to the house, told my wife to dress herself and the child as quickly as possible, and take the little money we had, while I managed to catch and saddle two of the best horses. ~~W~~ All this was done in a very short time, for I felt that every moment was precious to us. ~~W~~

~~W~~ 3. We then mounted our horses, and made off from the fire. My wife, who is an excellent rider, stuck close to me, and my daughter, who was then a small child, I took in one arm. ~~W~~ When making off, I looked back and saw that the frightful blaze was close upon us, and had already laid hold of the house. ~~C~~ By good luck there was a horn attached to my hunting clothes, and I blew it to bring after us, if possible, the remainder of my live stock, as well as the dogs. ~~C~~ The cattle followed for a while; but before an hour had elapsed, they all ran, as if mad, through the woods, and that was the last of them. ~~W~~ My dogs, too, although at all other times extremely tractable, ran after the deer, that in great numbers sprang before us, as if fully aware of the death that was so rapidly approaching.

~~X~~ 4. We heard blasts from the horns of our neighbours, as we proceeded, and knew that they were in the same predicament. Intent on striving to the utmost to preserve our lives, I thought of a large lake, some miles off, which might possibly check the flames; and, urging my wife to whip up her horse, we set off

at full speed, making the best way we could over the fallen trees, and the brush heaps, which lay like so many articles placed on purpose to keep up the terrific fires, that advanced with a broad front upon us. X

X 5. By this time we could feel the heat; and we were afraid that our horses would drop down every instant. A singular kind of breeze was passing over our heads, and the glare of the atmosphere shone over the daylight. I was sensible of a slight faintness, and my wife looked pale. X The heat had produced such a flush in the child's face, that when she turned toward either of us, our grief and perplexity were greatly increased. X Ten miles, you know, are soon gone over on swift horses; but, notwithstanding this, when we reached the borders of the lake, covered with sweat and quite exhausted, our hearts failed us. X

X 6. The heat of the smoke was insufferable, and sheets of blazing fire flew over us in a manner beyond belief. We reached the shore, however, coasted the lake for a while, and got round to the lee-side. X There we gave up our horses, which we never saw again. Down among the rushes we plunged, by the edge of the water, and laid ourselves flat, to wait the chance of escaping from being burned or devoured. The water refreshed us, and we enjoyed the coolness. X

X 7. On went the fire, rushing and crashing through the woods. Such a night may we never again see! The heavens themselves, I thought, were frightened; for all above us was a red glare, mixed with clouds and smoke, rolling and sweeping away. X Our bodies

were cool enough, but our heads were scorching ; and the child, who now seemed to understand the matter, cried so as nearly to break our hearts.

8. The day passed on, and we became hungry. Many wild beasts came plunging into the water beside us, and others swam across to our side, and stood still. Although faint and weary, I managed to shoot a porcupine, and we all tasted its flesh. The night passed, I cannot tell you how. Smouldering fires covered the ground, and the trees stood like pillars of fire, or fell across each other. The stifling and sickening smoke still rushed over us, and the burnt cinders and ashes fell thick about us. How we got through that night I really cannot tell.

9. When morning came, all was calm ; but a dismal smoke still filled the air, and the smell seemed worse than ever. What was to become of us I did not know. My wife hugged the child to her breast, and wept bitterly ; but God had preserved us through the worst of the danger, and the flames had gone past, so I thought it would be both ungrateful to Him and unmanly to despair now. Hunger once more pressed upon us, but this was soon remedied. Several deer were standing in the water, up to the head, and I shot one of them. Some of its flesh was soon roasted, and after eating it we felt wonderfully strengthened.

10. By this time, the blaze of the fire was beyond our sight, although the ground was burning in many places, and it was dangerous to go amongst the burnt trees. After resting a while, we prepared to commence

our march. Taking up the child, I led the way over the hot ground and rocks ; and after two weary days and nights, during which we shifted in the best manner we could, we at last reached the hard woods, which had been free from the fire. Soon after we came to a house, where we were kindly treated. Since then, I have worked hard and constantly as a lumberman ; and, thanks to God, we are safe, sound, and happy !

AUDUBON.

Pronounce and spell—

na't-ur-al-ist	at'-mos-pHERE	un-grate'-ful
hub-bu'b	per-ple'x-i-ty	un-ma'n-ly
crack'-ling	not-with-sta'nd-	de-sp'air
ex'-cel-lent	ing	com-men'ce
tract-a-ble	in-suf'-fer-a-ble	con'-stant-ly
ex-tre'me-ly	re-fres'h-ed	lum'-ber-man
pre-dic'-a-ment	por'c-u-pine	
ter-rif'-ic	smoul'-der-ing	

### Lesson III.

#### THE WIND.

1. THE wind it is a mystic thing,  
Wand'ring o'er ocean wide,  
And fanning all the thousand sails,  
That o'er its billows glide.

It curls the blue waves into foam,  
It snaps the strongest mast,  
Then like a sorrowing thing it sighs,  
When the wild storm is past.

2. And yet how gently does it come  
At ev'ning through the bow'rs,  
As if it said a kind "good-night"  
To all the closing flowers.

It bears the perfume of the rose,  
It fans the insect's wing;  
'Tis round me, with me everywhere,  
Yet 'tis an unseen thing.

3. How many sounds it bears along,  
As o'er the earth it goes;  
The song of many joyous hearts,  
The sounds of many woes!

It enters into palace halls,  
And carries thence the sound  
Of mirth and music;—but it creeps  
The narrow prison round,

4. And bears away the captive's sigh  
Who sits in sorrow there;  
Or from the martyr's lonely cell  
Conveys his evening prayer.

It fans the reaper's heated brow;  
It through the window creeps,



And lifts the fair child's golden curls,  
As on her couch she sleeps.

5. 'Tis like the light, a gift to all,  
To prince, to peasant given ;  
Awake, asleep, around us still,  
There is this gift of heaven :

This strange, mysterious thing we call  
The breeze, the air, the wind ;  
We call it so, but know no more,—  
'Tis mystery, like our mind.

6. Think not the things most wonderful  
Are those beyond our ken,—  
For wonders are around the paths,  
The daily paths of men !

ELIZABETH HAWKSHAW.

Pronounce and spell—

my's-tic	joy'-ous	re'ap-er
wan'-der-ing	mu'-sic	win'd-ow
bil'-lows	cap'-tive	he'av-en
stron'g-est	ma'r-tyr	mys-ter'-i-ous
e've-ning	con-vey'	won'd-er-ful

## Lesson IV.

### IDLENESS AND INDUSTRY.

1! THERE lived once a young maiden who was very beautiful, but so idle and careless that she hated work. When she was required to spin a certain quantity of flax, she was too idle to untie the little knot in it, but would break the thread and throw down whole handfuls of flax on the floor to be wasted. The idle young lady had a little servant-maid who was as industrious as her mistress was idle; she collected these little pieces of flax, disentangled them, spun them into fine thread, and had them made into a beautiful dress for herself.

2. Now it happened that a young gentleman in the village had asked the idle maiden to be his wife, and the marriage day was fixed. But a few evenings before it took place, the bride and bridegroom were walking together near the village green where several young people were dancing.

3. "Look," exclaimed the bride, with a laugh, "that is my little maid-servant; how merrily she is dancing, and thinks herself so fine in my leavings."

"What do you mean?" asked the bridegroom.

4. Then she told him that her little servant had made that dress out of the tangled pieces of flax which she had thrown away because it was so much trouble to unravel the knots. On hearing this, the bridegroom began to reflect that an industrious young maiden,

although she might be poor, would make a better wife than a careless idle young lady with all her beauty. So by degrees he broke off the engagement and married the industrious servant-maid.

J. & W. GRIMM.

Pronounce and spell—

mai'd-en

un-ra'v-el

beau-ti-ful (biutiful)

mar'-ried

un'-tie


in-dus't-ri-ous

## Lesson V.

### THE BOASTING WOLF.

1. A Fox was one day speaking to a Wolf about the great strength of human beings, especially men. "No animals can stand against them," he said, "unless they employ craft and cunning."

"Then," said the Wolf, "I only wish I could see a man, I know he should not escape me! I would never let him go free."

"I can help you to obtain your wish," said the Fox. "If you come to me early to-morrow morning, I will show you a man." 

2. The Wolf took care to be early enough, and the Fox led him to a hedge through which he could see

the road, and where the Fox knew huntsmen would pass during the day.

3. First came an old pensioner.

"Is that a man?" asked the Wolf.

"No," answered the Fox. "Not now: he was once."

4. Then a little child passed, who was going to school.

"Is that a man?" he asked again.

"No, not yet," said the Fox; "but he will be one by and by."

5. At last a hunter appeared, with his double-barrelled gun on his shoulder, and his hunting-knife by his side.

"There!" cried the Fox, "see, there comes a man at last. I will leave him to you to manage, but I shall run back to my hole."

6. The Wolf rushed out upon the man at once, but the hunter was ready for him, although, when he saw him, he said to himself, "What a pity my gun is not loaded with ball."

7. However, he fired the small shot in the animal's face as he sprang at him; but neither the pain nor the noise seemed to frighten the Wolf in the least. The hunter fired again; still the Wolf, struggling against the pain, made another spring—this time furiously—but the hunter, hastily drawing his bowie-knife, gave him two or three such powerful stabs, that he ran back to the Fox all covered with blood.

8. "Well, brother Wolf, and have you succeeded in conquering a man?"

"Oh!" he cried, "I had not the least idea of a man's strength; first he took a stick from his shoulder and blew something in my face, which tingled dreadfully; and before I could get closer to him, he puffed again through his stick, and there came a flash of lightning, and something struck my nose like hailstones. I would not give in, but rushed again upon him. In a moment he pulled a white rib out of his body, and gave me such dreadful cuts with it that I believe I must lie here and die."

9. "See now," said the Fox, "how foolish it is to boast. You have thrown your axe so far that you cannot fetch it back."

J. & W. GRIMM.

Pronounce and spell—

bo'ast-ing	pen'-sion-er	bar'-relled
hun'ts-men	frigh't-en	fu'-ri-ous-ly
man'-age	suc-ce'ed-ed	con'-quer-ing
ligh't-ning	be-li'eve	bo'w-ie
es-ca'pe	ob-ta'in	

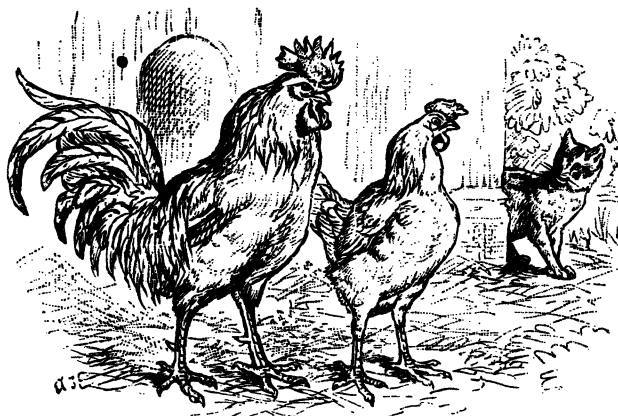
## Lesson VI.

### THE SUSPICIOUS COCK AND HEN.

1. A cock and a hen  
Stepped out of their pen,  
And quickly beginning to chat,

Said cock to his wife,  
"My dear little life,  
Just look at that ugly old cat!

2. ✓ "She's prowling about,  
There can be no doubt,  
To steal our sweet chickens away."



THE SUSPICIOUS COCK AND HEN.

The hen upon that  
Went up to the cat  
And told her no longer to stay.

3. Miss Puss had been bent  
On no bad intent,  
But merely on catching of mice ;

What the silly hen said  
First put in her head  
To seize a poor chick in a trice.

4. The cock and his dame,  
In sorrow and shame,  
Set up a most terrible clacking;  
The pigs began squeaking,  
The peacock was shrieking,  
The ducks in the pond fell a-quacking.

5. The cattle hard by  
Soon joined in the cry,  
The gander must add to the clatter,  
The turkey-cock gobbled,  
The old woman hobbled,  
To see what on earth was the matter

6. As soon as she heard  
What 'twas that had stirred  
This terrible racket and riot,  
She said, "Fie, for shame,  
You all are to blame,  
I'll beat you to make you be quiet."

7. The cat slunk away  
And gave up her prey,  
The cock and hen flew to their coop;  
Each beast hung his head  
The birds quickly fled,  
Their feathers beginning to droop.

8. This story may teach  
 That ill-natured speech  
 Provokes an ill-natured return,  
 And making a noise,  
 In birds, beasts, and boys,  
 It is but a silly concern.

SARA COLERIDGE.

Pronounce and spell—

sus-pi'-cious

be-gin'-ning

shrie/'k-ing

feath'-er

prow'l-ing

chic/'k-en

quac/'k-ing

pro-vo'kes

clack'-ing

sque'ak-ing

rack'-et

con-cern'

## Lesson VII.

### THE LOST CAMEL.

1. A DERVIS was journeying alone in the desert, when two merchants suddenly met him. "You have lost a camel," said he to the merchants. "Indeed we have," they replied. "Was he not blind in his right eye, and lame in his left leg?" said the dervis. "He was," replied the merchants. "Had he lost a front tooth?" said the dervis. "He had," rejoined the merchants. "And was he not loaded with honey on one side, and wheat on the other?"—"Most certainly he was," they



replied; "and as you have seen him so lately, and marked him so particularly, you can, in all probability, conduct us to him." *→ a*

X 2. "My friends," said the dervis, "I have never seen your camel, nor ever heard of him, but from yourselves."

—"A pretty story, truly!" said the merchants; "but where are the jewels which formed a part of his cargo?"

—"I have neither seen your camel nor your jewels," repeated the dervis. On this they seized his person, and forthwith hurried him before the cadi, where, on the strictest search, nothing could be found upon him, nor could any evidence whatever be adduced to convict him, either of falsehood or of theft. *X*

3. They were then about to proceed against him as a sorcerer, when the dervis, with great calmness, thus addressed the court: "I have been much amused with your surprise, and own that there has been some ground for your suspicions; but I have lived long and alone, and I can find ample scope for observation, even in a desert. *X a*

4. "I knew that I had crossed the track of a camel that had strayed from its owner, because I saw no mark of any human footsteps on the same route; I knew that the animal was blind in one eye, because it had cropped the herbage only on one side of its path; and I perceived that it was lame in one leg, from the faint impression that particular foot had produced upon the sand; I concluded that the animal had lost one tooth, because wherever it had grazed, a small tuft of herbage was left uninjured, in the centre of its bite. As to

that which formed the burden of the beast, the busy ants informed me that it was corn on the one side, and the clustering flies that it was honey on the other."

Pronounce and spell—

der'-vis	car'-go	foot'-steps
jour'-ney-ing	ca'-di	her'b-age
mer'-chants	ad-du'ced	im-pres'-sion
re-join'ed	sor'-cer-er	con-ely'-ded
par-tic'-u-lar-ly	ev'-i-dence	un-in'-jured
pro-bab-il'-i-ty	sus-pi'-cions	clus'-ter-ing
jew'-els	ob-ser-va'-tion	

## Lesson VIII.

### WEAVER STORIES.

#### 1.—THE PROPHECY.

1. A VILLAGE weaver went out to cut firewood. Climbing a tree, he stood upon one of the branches, which he began to hew off close to the trunk. "My friend," said a traveller passing below, "you are standing on the very limb which you are cutting off; in a few minutes you and it will both fall to the ground." The weaver unconcernedly continued his task, and soon both the branch and himself fell to the foot of the tree as the traveller had foretold. Limping after

him the weaver cried : " Sir, you are God, you are God, Sir, you are God—what you prophesied has come to pass."—"Tut, man, tut," answered the traveller, " I am not God."—"Nay, but you are," replied the weaver ; " and now, pray, O pray, tell me when I am to die ?" To be rid of his importunity, the traveller answered : " You will die on the day on which your mouth bleeds," and he pursued his way.

2. Some days had elapsed, when the weaver happened to be making some scarlet cloth, and as he had frequently to separate the threads with his mouth, a piece of the coloured fibre by chance stuck in one of his front teeth. Catching sight of this in a glass, and instantly concluding that it was blood, and that his last hour was at hand, he entered his hut, and said : " Wife, wife, I'm sick ; in a few moments I shall be dead ; let me lie down, and go, dig my grave !" So he lay down on his bed, and turning his face to the wall, closed his eyes, and began deliberately to die.

3. And, indeed, such is the power of the imagination among these people, that he would have died without doubt, if a customer had not called for his clothes. He, seeing the man's condition, and hearing of the prophecy, asked to examine his mouth. " Ah," said he, " what an idiot are you ? Call you this blood ?" and taking out the thread he held it before the weaver's eyes. The weaver, as a man reprieved from death, was overjoyed, and springing to his feet he resumed his work, having been rescued, as he imagined, from the very brink of the grave.

Pronounce and spell—

we'a-ver	im-por-tu'-ni-ty	con-di'-tion
pro'ph-e-cy	sca'r-let	ex-a'm-ine
vil'-lage	fre'-quent-ly	id'-i-ot
clim'b-ing	de-lib'-er-ate-ly	re-priev'ed
un-con-cern'-ed-ly	im-a-gin-a'-tion	
pro'ph-e-sied	cus'-tom-er	

## ● 2.—THE THREE BROTHERS.

1. There were three weavers, all brothers, who lived in the same village. One day the eldest said to the others: "I am going to buy a milch buffalo." So he went to a farmer, paid for the buffalo, and took it home.

2. The second brother was quite touched by the sight of it. He viewed its head, its horns, and its teats, and then said: "O brother, allow me to be a partner in this beautiful buffalo?" Said the elder: "I have paid for this beautiful buffalo twenty-two rupees. If you wish to be a partner in her, you had better go to the farmer, and pay him twenty-two rupees too, and then we shall have equal shares in her."

3. Shortly after the third brother came in and said: "O brother, you have allowed our brother to be a partner with you in this buffalo, won't you let me take a share too?"—"Willingly," answered the other, "but first you must go to the farmer and pay him twenty-two rupees as we have done." So the third

brother did so, while the farmer chuckled, saying: "This is a fine thing, getting all this money for my skinny old buffalo!"

4. The three brothers now agreed that each one of them should have a day's milk from the buffalo in turn, and that each should bring his own pot. The two elder brothers had their turns, but when the third day came, the youngest said: "Alas! what shall I do? I have no pot in my house!" In this perplexity the eldest remarked: "This is a most difficult business, because you see if you milk the buffalo without a pot the milk will be spilt. You had better milk her into your mouth."

5. His ingenious solution of the problem was at once adopted, and the youngest brother milked the buffalo into his mouth. Going home he was met by his wife, who asked: "Well, where is the milk?" Her husband answered. "I had no pot, so I had to milk the buffalo into my mouth."—"O you did, did you," cried she, "and so your wife counts as no one? I am to have no milk? If I am not to have my share, in this house I refuse to remain." And she went off in anger to the house of her mother.

6. Then the three brothers went together to the headman of the village and complained, begging him to order the woman to return to her husband. So the headman summoned her and said: "O woman, you may have your share of the milk too, just the same as your husband. Let him visit the buffalo in the morning and drink the milk, and do you visit her in the

evening." Said she: "But why could not my husband have said so? Now it is all right, and besides I shall be saved all the trouble of setting the milk for butter!"

Pronounce and spell—

part'-ner	bus'i-ness (biznes)	prob'-lem
wil'-ling-ly	in-ge'-ni-ous	com-plain'ed
per-plex'-i-ty	so-lu'-tion	sum'-moned

### 3.—THE WATER-MELON.

1. Once upon a time a poor country weaver visited a town, where he saw a quantity of water-melons piled up one above the other in front of a baniá's shop. "Eggs of other birds there are," he said, "and I have seen them; but what bird's eggs are these eggs? These must be mare's eggs!" So he asked the baniá, "Are these eggs mare's eggs?"

2. The baniá instantly cocked his ears, and perceiving that he was a simpleton, answered: "Yes, these bird's eggs are mare's eggs."—"What is the price?"—"One hundred rupees a piece," said the baniá. The simple weaver took out his bag of money, and counting out the price, bought one of the melons and carried it off.

3. As he went along the road he began to say, "When I get home I will put this egg in a warm corner of my

house, and by and by a foal will be born, and when the foal is big enough, I shall mount it and ride it to the house of my father-in-law. Won't he be astonished!"

4. As the day was unusually hot he stopped at a pool of water to bathe. But first of all he deposited the melon most carefully in the middle of a low bush, and then he proceeded to undress himself. His garments were not half laid aside when out from the bush sprang a hare, and the weaver, snatching up part of his clothing while the rest hung about his legs in disorder, made desperate efforts to chase and overtake the hare, crying out, "Ah, there goes the foal; wo, old boy, wo, wo!" But he ran in vain, for the hare easily escaped, and was soon out of sight.

5. The poor weaver reconciled himself to his loss as best he could. "Kismet!" cried he, "and as for the egg, it is of course of no use now and not worth returning for, since the foal has left it." So he made his way home and said to his wife, "O wife, I have had a great loss this day!"—"Why," said she, "what have you done?"—"I paid one hundred rupees for a mare's egg, but while I stopped on the road to bathe the foal jumped out and ran away."

6. His wife replied, "Ah, what a pity! if you had brought the foal here, I would have got on his back and ridden him to my father's house!" Hearing this, the weaver fell into a rage, and pulling a stick out of his loom, began to belabour his wife, crying, "What, you would break the back of a young foal? Ah! you slut, let me break yours."

7. After this he went out, and began to lament his loss to his friends and neighbours, warning them all. "If any of you should see a stray foal, don't forget to let me know." To the village herdsman especially he related his wonderful story, how the foal came out of the egg and ran away, and would perhaps be found grazing on the common lands somewhere. One or two of the farmers, however, to whom the tale was repeated, said, "What is this nonsense? Mares never have eggs. Where did you put this egg of yours?"—"I put my egg in a bush," said the weaver, "near the tank on the way to the town." The farmers said, "Come and show us!"—"All right," assented the weaver, "come along."

8. When they arrived at the spot, the melon was found untouched in the middle of the bush. "Here it is," cried the weaver,—“here's my mare's egg. This is the thing out of which my foal jumped.” The farmers turned the melon over and over, and said, "But what part of this egg did the foal jump out of?" So the weaver took the melon and began to examine it. "Out of this," cried one of the farmers, snatching back the melon, "no foal ever jumped. You are a simpleton, and you have been cheated. We'll show you what the foals are." So he smashed the melon on a stone, and giving the seeds to the weaver, said, "Here are foals enough for you," while the farmers themselves, amid much laughter, sat down and ate up the fruit.



Pronounce and spell—

mel'-en	sim'-ple-ton	as-ton'-ished
de-pos'-i-ted	dis-or'd-er	la-ment'
un-u'-su-al-ly	re-con-cil'ed	un-touch'ed
herd's-men	non'-sense	foal (fole)

#### 4.—THE WEAVER-GIRL.

1. A certain quarter of a village was inhabited only by weavers. One day a fine young weaver-girl was sweeping out the house, and, as she swept she said to herself, "My father and mother and all my relations belong to this village. It would be a good thing if I married in this village and settled here too, so that we should always be together. But," continued she, "if I did marry here, and had a son, and if my son were to sicken and die, oh! how my aunts, my sisters, and my friends would come, and how they would all bewail him!"

2. Thinking of this she laid her broom against the wall and began to cry. In came her aunts and her friends, and seeing her in such distress, they all began to cry too. Then came her father and her uncles and her brothers, and they also began to cry most bitterly, but not one of them had the wit to say, "What is the matter? For whom is this wailing?"

3. At last, when the noise and the weeping had continued for some time, a neighbour said, "What bad

news have you had? Who is dead here?" One of the howling uncles answered, "I don't know; these women know; ask one of them!" At this point, the headman arrived at the spot, and cried, "Stop, stop this hubbub, good people, and let us find out what is the matter."

4. Addressing himself to an old woman, he said, "What is all this disturbance in the village for?"—"I don't know," answered she, "when I came here, I found this weaver-girl crying about something." Then the weaver-girl, on being questioned, said, "I was weeping because I could not help thinking that if I married in this village and had a son, and if my son were to sicken and die, all my aunts, my sisters, and my friends would come round me and bewail him. The thought of this made me cry." On hearing her answer, the headman and his followers began to laugh, and the crowd dispersed.

(From SWINNERTON'S "*Rājā Rasālu*,"  
by permission.)

Pronounce and spell—

re-la'-tions

be-wa'il

dis-turb'-ance

dis-per'sed

## Lesson IX.

### THE SLUGGARD.

1. 'Tis the voice of the sluggard—I heard him complain,  
“You have waked me too soon, I must slumber again,”  
As the door on its hinges, so he on his bed  
Turns his sides, and his shoulders, and his heavy head.
2. “A little more sleep, and a little more slumber.”  
Thus he wastes half his days, and his hours without number;  
And when he gets up, he sits folding his hands,  
Or walks about saunt’ring, or trifling he stands.
3. I pass’d by his garden, and saw the wild brier,  
The thorn and the thistle grow broader and higher;  
The clothes that hang on him are turning to rags;  
And his money still wastes, till he starves or he begs.
4. I made him a visit, still hoping to find,  
He had taken more care for improving his mind;  
He told me his dreams, talk’d of eating and drinking,  
But he scarce says a prayer, and never loves  
con. thinking.

5. Said I then to my heart, "Here's a lesson for me,  
 That man's but a picture of what I might be;  
 But thanks to my friends for their care in my  
 breeding,  
 Who taught me betimes to love working and  
 reading."

Pronounce and spell—

slug'-gard

saun't-er-ing

Bi'-ble

com-plain'

tri'-f-ling

be-ti'mes

slum'-ber

im-pro'-ving

## Lesson X.

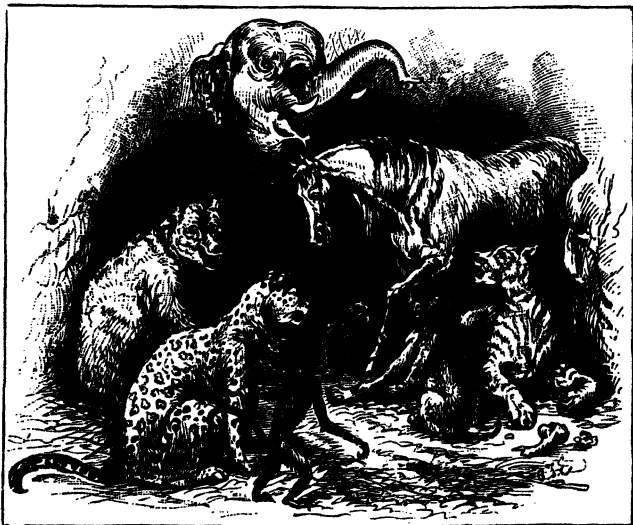
### CHOOSING A KING OF THE ANIMALS.

1. THE Lion was dead, and all the animals flocked to his den to condole with the lioness, his widow, who was making the mountains and the forests resound with her roars. Having paid their respects to her, they proceeded to the election of a king; the crown of the deceased lion being set forth in the midst of the assembly.

2. The lion's cub was too young and too weak to take the royal sway over so many keen-spirited animals. "Give me time to grow," said he; "I shall know well how to reign and to make myself feared as my father

did before me. In the meantime I will study the history of the great deeds of my father, to the end that I may one day equal his glory."

3. "And I," said the Leopard, "put forward my



CHOOSING A KING.

claim to the crown. I have a nearer likeness to the lion than any of the other claimants."

4. "And I," said the Bear, "maintain that it is an act of injustice to prefer the lion to me. I am quite as strong, as courageous, and as bloodthirsty as he; and I have a peculiar advantage in being able to climb the trees."

5. "I leave it to you, gentlemen," said the Elephant, "to decide whether any one can dispute with me the glory of being the largest, the strongest, and the bravest of all the animals."

"I am the most noble and the most beautiful," said the Horse.

"There is not a sharper animal than I am," said the Fox.

"I can run the most swiftly," said the Stag.

6. "Where," said the Monkey, "will you find a king that will prove such a pleasant and such a clever fellow as I? I will amuse my subjects every day of their lives. Besides, I bear a likeness even to man, the very lord of creation."

7. The Parrot then held forth to them, and this is what he said: "As you boast of being like man, I can boast of that too. You resemble him only in your ugly phiz, and in certain ridiculous mimicries; I resemble him in speech, which is the mark of reason and the finest ornament of man."

8. "Hold your tongue, you miserable prattler," replied the Monkey. "You speak, to be sure, but not as man speaks. You always say the same thing over and over again, and you don't understand a single word that you say."

9. The assembly laughed at these two wretched copiers of mankind. Then the crown was given to the Elephant; for, while he has strength and wisdom, he has neither the cruel disposition of the beasts of prey, nor the silly vanity of so many others, who

wish always to appear to be what they really are  
not.

FÉNELON.

Pronounce and spell—

con-do'le	le'o-pard	pleas'-ant
li'-on-ess	claim'-ants	cre-a'-tion
re-sou'nd	main-tain'	sub'-jects
res-pe'cts	in-jus'-tice	rid-ic'-ul-ous
e-lec'-tion	cour-a'-geous (curajus)	mim'-ic-ries
de-ce'ased	blood'-thirst-y	or'-na-ment
as-sem'-bly	pe-cu'-liar	dis-pos-i'-tion
me'an-time	ad-van'-tage	van'-i-ty
his'-tor-y	de-ci'de	

## Lesson XI.

### HUMANITY TOWARDS INSECTS.

TURN, turn, thy hasty foot aside,  
Nor crush that helpless worm;  
The frame thy scornful thoughts deride,  
From God receiv'd its form.

The common Lord of all that move,  
From whom thy being flow'd;  
A portion of His boundless love  
On that poor worm bestow'd.

X 2. The sun, the moon, the stars He made  
 To all His creatures free ;  
 And spreads o'er earth the grassy blade,  
 For worms as well as thee. X

Let them enjoy their little day,  
 Their humble bliss receive ;  
 Oh ! do not lightly take away  
 The life thou canst not give.

THOMAS GISBORNE.

Pronounce and spell—

hu-man'-i-ty	por'-tion	en-joy'
help'-less	boun'd-less	hum'-ble
scorn'-ful	be-sto'wed	ligh't-ly
de-ri'de	cre'a-tures (cretyurs)	

## Lesson XII.

### COFFEE.

1. COFFEE is prepared from the berry of a plant that grows in greatest perfection in Arabia. The coffee-tree is most largely cultivated in the province of Yemen, especially at Aden and Mocha. It is also reared in Java, Ceylon, the West Indies, and some other places.

2. The coffee-tree is raised from seed in nurseries, and afterwards planted out in rows, the plants standing some eight feet apart. It can grow to the height of



fifteen, or even twenty feet; but it is seldom allowed to rise above five feet. This stunting of the height increases the yield of fruit, and enables the planters to gather the crop with much greater ease. X The branches are long and slender, starting from the trunk in pairs opposite to each other, and bending downwards. Cover-



COFFEE. A detached berry and flower below.

ing the branches are evergreen opposite leaves, resembling the leaves of the common laurel, but more sharply pointed, and not so dry and thick. White blossoms spring from the angles of the leaf-stalks; and the flowers, which fade in a day or two, are replaced by the coffee berry. The plant thrives best on the slope of a hill, where the air is mild, and the soil is

rocky and dry, and the rain runs off freely. In a moist and rich soil, the tree produces more and larger berries. On the low-lying ground of the plains, it is always sheltered by large trees, to prevent the burning heat of the sun from withering the fruit. /

3. The coffee plant is two years old before it begins to yield fruit; in a year or two it comes into full bearing; and thereafter produces good crops for some twenty years together. ✓ The blossoms open in a single night; the planter rises one morning and finds that his plantation looks as if overtaken by a snowstorm. The flowers fall away with equal suddenness, seldom remaining for longer than two days. ✕ The berry now forms, and its red colour deepens more and more as it ripens. Inside, it contains two hard oval seeds or beans, each about the size of a pea, imbedded in a yellowish sticky pulp. The seeds have their outer sides rounded, the inner sides that lie together being flat, with a little straight furrow running from end to end; and they are wrapped in a layer of gristle, called the "parchment."

4. There are three coffee harvests, the principal of which is gathered in May. If not collected as soon as ripe, the berries at once drop to the ground. In Arabia, the reapers spread cloths under the trees, and then shake the branches with all their might, so as to bring down all the ripe berries. These are next placed upon mats, and dried in the sun; after which they are pressed with a heavy roller, to break the shells. The inner bean, thus set free from the shell, is

also separated from the parchment, and further dried before being stored. In the West Indies the process is somewhat different.

5. The quality of the coffee varies with the soil and the climate, with the mode of culture, and perhaps with the mode of preparation. A moist and rich soil, for example, grows bigger and more berries, and yields perhaps twice the quantity of coffee that a dry and light soil yields; but the quality is not nearly so good; the large berries are insipid, while the small berries have the most delicate flavour. The coffee of Mocha is the very finest coffee in the world. The next best qualities come from Java and Ceylon.

6. In Eastern countries, coffee is the common drink of all classes, high and low. It was brought into use in England some two hundred years ago.

### Pronounce and spell—

cof'-fee	fla'-vour	in-sip'-id
pre-pa'red	En'-gland	with'-er-ing
per-fec'-tion	stun't-ing	to-ge'th-er
Ar-a'-bi-a	in-cre'-as-es	plan-ta'-tion
cul'-ti-va-ted	dow'n-wards	snow'-storm
pro'-vince	op'-pos-ite	im-bed'-ded
Cey-lon'	re-semb'-ling	yel'-low-ish
e-spe'-cial-ly	lau'r-el	parch'-ment
nur'-ser-ies	blos'-soms	har'-vest
col-lec't-ed	pro-du'-ces	cli'-mate
cul'-ture	pro'-cess	ex-am'-ple
quan'-ti-ty	pre-par-a'-tion	del'-i-cate

## Lesson XIII.

### SUGAR.

#### 1.—SWEETNESS AND SUGAR.

1. SUGAR is a very valuable article of food. Where sweetness is, there is sugar, in one form or another. It is found in many kinds of dried fruits; figs are more than one-half sugar; dates are one-third sugar; and there is much sugar also in prunes, tamarinds, currants, raisins, and such like. Were it not for the sugar in them, many of the ripe fleshy fruits—apples, pears, plums, peaches, carrots, turnips, pumpkins, parsnips, and others—would be hardly worth eating. There is more or less sugar in nearly all the chief articles of food—as barley-meal, oat-meal, rye-meal, flour, potatoes, milk, eggs, and so forth. It also gives sweetness to many of the grasses.

2. Besides existing in this unseen fashion, sugar is familiar to us as a separate substance. It is prepared from the juice of the sugar-cane, a large jointed reed or grass that grows in very warm countries. This is the chief source from which sugar is obtained. It is also made from various other plants, the most important of which are certain kinds of beet and maple, and several of the palms.

3. In the East Indies, the palms and wild dates yield a juice that can be turned into sugar. In North

America, the maple tree is a fruitful source of such juice. In France, beetroot and grapes yield one-half of the whole quantity of sugar consumed in that country.

Pronounce and spell—

su'-gar	cur'-rants	A-mer'-i-ca
tam'-a-rinds	pars'-nips	tur'-nips
pump'-kins	ma'-ple	fash'-ion
fa-mil'-iar	ar'-ticle	be'-et-root
con-su'med	ra'i-sins	
swe'-et-ness	po-ta'-toes	

## 2.—THE SUGAR-CANE AND CANE-SUGAR.

1. While sugar gives their sweetness to all vegetables that possess a sweet taste, it gives most liberally to the sugar-cane. This reed contains more sugar than any other plant. It is cultivated chiefly in the West Indies. It is one of the largest of the grasses, and shoots almost straight up to an average height of about twelve feet, sometimes reaching even twenty feet, in a fine deep loamy soil. The stem is about an inch and a half in thickness; its green colour shades into yellow as it grows ripe. Throughout its length it is divided by ringed joints of a whitish-yellow hue, at intervals of about three inches, sometimes less; there may be fifty or sixty joints on a single stalk. Rising from the joints, and embracing the stem with their base,

are alternate sea-green leaves, three or four feet long, between one and two inches broad, straight, flat, pointed, and edged with extremely small teeth. The leaves fall off as the cane ripens. When the plant is close upon a year old, a long thin smooth sprout—seven or eight feet high and about an inch thick—starts from the top of the stalk. This is called the “arrow”; it has no joints like the stem, but it is crowned with a large tuft about two feet long, which shows a number of pale white flowers.

2. The canes grow less and less large year after year, and must be renewed in ten or twelve years, if not sooner. They are raised from cuttings, not from seeds. The top of the cane is cut off below the second or third upper joint and stripped of the leaves; and this slip of about a foot and a half in length is planted in a trench six or eight inches deep. The cuttings in each row are set at distances varying from two to five feet, and the rows are from four to six feet apart. After a breadth of sixty or seventy feet, there comes an open space of about twenty feet broad. This gap serves for a passage in the labours of hoeing, and weeding, and gathering, and it admits the sun and air necessary for the growth of the young slips. In the West Indies the best season for planting is between August and the beginning of November.

3. At the age of twelve or thirteen months, the cane is not far from ripe. The stem has become very smooth, heavy, dry, and brittle; and the colour is of a dull yellowish tinge. The pith, a bundle of dirty

white spongy fibres, is full of sweet juice. The harvest usually takes place about March or April. Then the canes are cut at the root, stripped of their leaves and ends, and thrown into a mill, where the rollers crush the juice out of them. The juice, which is like sweetish dirty water, passes into a big tank, where it receives a small dose of quick-lime, the purpose being to melt down and more easily separate the parts that will not crystallise. These are familiar as *molasses* or *treacle*. The rest of the juice, which will crystallise, is at once run off into large vessels of iron or copper, a number of which it passes through, one after another, each being hotter than the one before it. By this course the juice is raised to a violent heat, and whatever parts that will not crystallise may yet remain, these are now thrown up as scum and carefully removed. The liquor is then drawn off into a special kind of pan, where it boils more coolly, and by and by forms into crystals.

4. Loaf sugar and sugar candy are both crystallised. Loaf sugar is a mass of little crystals, and its dazzling whiteness is caused by the action of light among the multitude of crystals. Sugar candy gets its brownness from colouring matter not removed from the juice before it is crystallised.

5. Barley-sugar is made from cane-sugar by boiling it till it melts. On cooling, it becomes solid and takes on the well-known amber colour.

The refuse of the sugar-cane is largely employed in making *rum*.

## Pronounce and spell—

ve'-ge-ta-bles	lo'a-my (lomy)	ex-tre'me-ly
av'-er-age	al-ter'-nate	ne'-ces-sar-y
em-bra'-cing	pas'-sage	mo-las'-ses
va'r-y-ing	cry's-tal-lise	ves'-sels
u'-su-al-ly	vi'-o-lent	ca're-ful-ly
trea'-cle (tracle)	mul'-ti-tude	re'-fuse
li'-quor (likor)	cul'-ti-va-ted	
lib'-er-al-ly	in'-ter-vals	

## 3.—PALM SUGAR.

1. Some of the palms yield a sweet juice that can be made into sugar. When the plants have reached the age of eight or nine years, they are ripe for tapping. A man, with several bottles at his belt, mounts to the top of the tree, and cuts off the bunch of blossoms with the enclosing leaf, or makes a wound through the leaf. Out of the wound flows steadily a clear stream of juice, which the man carefully collects in his vessels. From a good tree as much as three quarts distils daily, and the flow may run on for four or five months together.

2. As soon as the juice is collected, it is boiled down to a thick syrup. On cooling, the thick syrup forms into grains, and becomes a brown sugar of inferior quality.

• 3. *Jaggery* is a form of sugar made from palms. The juice receives a little quick-lime to remove acidity, and is boiled at once. This kind of sugar, being prepared at little cost, is largely consumed by the poor.



Pronounce and spell—

sev'-er-al

dis-til's

syr'-up

a-cid'-i-ty

## Lesson XIV.

THERE IS A TONGUE IN EVERY LEAF.

1. THERE is a tongue in every leaf,  
     A voice in every rill—  
     A voice that speaketh everywhere,  
     In flood and fire, through earth and air !  
     A tongue that's never still !
2. 'Tis the Great Spirit, wide diffused  
     Through everything we see,  
     That with our spirits communeth  
     Of things mysterious—life and death,  
     Time and eternity !
3. I see him in the blazing sun,  
     And in the thundercloud ;  
     I hear him in the mighty roar  
     That rusheth through the forests hoar  
     When winds are raging loud.
4. I feel him in the silent dews,  
     By grateful earth betrayed ;

I feel him in the gentle showers,  
 The soft south wind, the breath of flowers,  
 The sunshine, and the shade.

I see him, hear him, everywhere,  
 In all things—darkness, light,  
 Silence, and sound ; but, most of all,  
 When slumber's dusky curtains fall,  
 I' the silent hour of night.

Pronounce and spell—

dif-fu'sed	gra'te-ful	sun'-shine
com'-mun-eth	be-tra'yed	cur'-tain
mys-te'r-i-ous	flow'-er	

## Lesson XV.

### TEA.

#### 1.—THE PLANT.

1. THE tea that we drink is prepared from the leaves of a very hardy evergreen shrub, a native of China and Japan. The plant is also cultivated in other parts of the world—in Java, in India, and in some parts of America.

2. The tea plant bears a general resemblance to the

myrtle. It grows from seeds, which are planted in rows. It likes, better than any other situation, a warm sloping bank. It does not thrive on low wet land, much as it delights in drenching rains; the best place for it is on the slopes of the hills, where corn would not very readily grow, and where the rain can



TEA SHRUB.

come down upon it in refreshing showers and then pass away without settling at its roots. It is content with almost any soil, even the poorest; still if it had its own choice, it would prefer a soil of stiff blue clay. It enjoys the heat of summer and the cold of winter; but it cannot bear drought, though it does not mind wind and frost and snow and hail. The plant sometimes reaches a height of over six feet; the stem is bushy, and the numerous branches bear a rich crop of

leaves. It takes about three years to come to its full growth, and then the leaves are fit for picking.

Pronounce and spell—

re-sem'-blance	sit-u-a'-tion	re-fresh'-ing
myr'-tle	de-ligh'ts	show'-ers

## 2.—THE LEAVES.

1. The leaves of the tea plant grow alternate on short thick foot-stalks. They are longish and oval, with sharp notches all round, except at the base. There are two great classes of leaves—the black and the green.

2. When the plant is three years old and full grown, the first crop of leaves is ready to be gathered. For two or three years the produce is of good quality ; but when the tree is six or seven years old it becomes less and less satisfactory. At this age, therefore, the trees are taken away, and make room for younger plants.

3. There are usually three gatherings of the tea leaves every year—in April, at Midsummer, and in August. Sometimes there are four ; the Midsummer gathering being divided into two—a May crop and a June crop. The quality of the tea depends not merely upon the district where it grows and the mode of preparing it, but also to a very great extent upon the season when the leaves are picked. The picking does not cost very

much, being performed by women, children, and infirm people.

4. The youngest leaves have the best colour and the highest flavour, and therefore they are of the greatest value. "Pekoe," the best quality of black tea, consists of the leaf buds of the finest black tea plants, gathered in the early spring before they expand. This tea, sometimes named "White blossom" tea, because a few white blossoms of a kind of olive tree are added to it with a view to heighten the flavour. "Congou" and "Souchong" are less valuable teas, the leaves being picked from the same plants as the "Pekoe" in the beginning of May and about the middle of June; their flavour is sometimes heightened by adding a little Pekoe. "Bohea," the lowest quality of black tea, comes from the crop gathered in August, when the leaves are large and old and coarse, and the flavour is less abundant and delicate.

5. It is the same with the green teas as with the black teas. The "Gunpowder," which consists of the unexpanded buds gathered in early spring, is the best quality of green leaf. "Imperial Hyson" and "Young Hyson" are inferior qualities, the gatherings of the second and third crops in summer. "Hyson Skin" consists of the light and coarser leaves winnowed from the Hyson.

6. The gathered leaves are exposed to the sun and air, and turned and stirred like hay, only with very great care. They are then further dried in a heated iron vessel or pan. In China each leaf is rolled up separ-

ately; in some other countries the dry leaves are pressed into small cakes. The drying and rolling reduce the bulk, and are important means of preserving the flavour.

Pronounce and spell—

al-ter'-nate	im-pe'-ri-al	Con'-gou
sat-is-fact'-or-y	win'-nowed	Sou'-chong
mid'-sum-mer	un-ex-pan'd-ed	ab-un'd-ant
per-for'med	Pe'-koe	fla'-vour
del'-i-cate		

## Lesson XVI.

### RAIN IN SUMMER.

1. How beautiful is the rain !  
After the dust and heat,  
In the broad and fiery street,  
In the narrow lane,  
How beautiful is the rain !
2. How it clatters along the roöis,  
Like the tramp of hoofs !  
How it gushes and struggles out  
From the throat of the overflowing spout !  
Across the window-pane

3. It pours and pours ;  
And swift and wide  
With a muddy tide,  
Like a river down the gutter roars  
The rain, the welcome rain !
4. The sick man from his chamber looks  
At the twisted brooks ;  
He can feel the cool  
Breath of each little pool ;  
His fevered brain  
Grows calm again,  
And he breathes a blessing on the rain.
5. From the neighbouring school  
Come the boys,  
With more than their wonted noise  
And commotion ;  
And down the wet streets  
Sail their mimic fleets,  
Till the treacherous pool  
Engulfs them in its whirling  
And turbulent ocean.
6. In the country, on every side  
Where far and wide,  
Like a leopard's tawny and spotted hide,  
Stretches the plain,  
To the dry grass and the dryer grain  
How welcome is the rain !

7. In the furrowed land  
 The toilsome and patient oxen stand ;  
 Lifting the yoke-encumbered head,  
 With their dilated nostrils spread,  
 They silently inhale  
 The clover-scented gale,  
 And the vapours that arise  
 From the well-watered and smoking soil.  
 For this rest in the furrow after toil  
 Their large and lustrous eyes  
 Seem to thank the Lord,  
 More than man's spoken word.

LONGFELLOW.

Pronounce and spell—

clat'-ters	o-ver-flo'w-ing	wel'-come
neig'h-bour-ing	com-mo'-tion	mim'-ic
tre'ach-er-ous	en-gu'lf's	tur'-bu-lent
o'-cean	le'o-pard (leppard)	toil'-some
pa'-tient	fur'-rowed	en-cum'-bered
di-la'-ted	nos'-trils	si'-lent-ly
va'-pours	lus't-rous	in-ha'le



## Lesson XVII.

### THE WHALE.

#### 1.—BREATHING AND SWIMMING.

1. WHALES are very commonly regarded as fishes. For they are born in the sea, they live in the sea, they find their food in the sea; and, if they ever get into too shallow water or be cast on shore, they are unable to move back into the water, and soon perish of hunger. The tail is like the tail of a fish; and it is almost the only means of propelling the animal through the water. The limbs, which hardly give any help in swimming, but rather seem to keep the huge beast from rolling over on his back, are very like the fins of fish. But then the whale has no gills, as fishes have; he must rise now and again to the surface of the water in order to breathe; if you could keep him under water long enough, you would drown him. A whale can be drowned! Now an animal that lives in the water and yet can be drowned is not a right fish. And if we were to consider all the qualities of whales and also all the qualities of fishes, we should see that the whale is so different that we cannot regard him as a fish at all.

2. When the whale comes to the surface to get fresh air, he sends forth from his nostrils or "blow-holes" a great column of mixed water and vapour. It is like a

fountain playing. The water is spouted upwards with much force, and the noise is heard at a considerable distance. Sometimes the column rises as high as twenty feet. The animal cannot turn his head, because his neck is so thick, or rather he has no neck at all; so the "blow-holes" are conveniently placed in the upper part of the head, and thus the whale does not need to raise his body out of the water.

3. The breathing of the whale is yet more different from the breathing of horses and elephants and other such animals more or less like him. How is it that he is able to dive down to a very great depth, and to remain a long time under the surface without breathing more air? The horse or the elephant could not take a good breath and then have done with breathing for a long time; if they were to dive down with the whale, they would be drowned long before he would think of coming up for more air. The reason is this: the whale has the means of carrying down with him an immense supply of fresh blood, while these animals have no such supply. They breathe quickly, taking into the blood only so much air as will serve for a second or two; the whale has a large reserve of blood, contained in vessels within and about his chest, which he freshens with air when he comes up, and which enables him to remain down in the water for a very long time.

4. The whale descends to very great depths. It has been said that if a piece of wood were to be sunk as deep, it would be so filled with water that it would be

THE TAIL OF THE WHALE IS A TERRIBLE THING



too heavy to float. The ears and the nostrils are protected by a sort of valves, which cover the openings tightly and keep out the water. The skin is also suited to resist the strong pressure of the water in the depths of the sea. It is threefold. First, there is the outer, hairless skin; second, the layer of skin that contains the matter giving colour to the animal; and third, the true skin, which is a wonderful network of fibres, and contains a vast quantity of oily matter. This last layer is known as the blubber. It varies in thickness from a few inches to nearly two feet. It is most elastic, and thus prevents the waves from crushing the body of the whale to pieces.

5. The tail of the whale is a terrible thing. In a large animal, it may be five or six feet long, and it is often more than twenty feet broad. It is set crosswise upon the body, and sweeps up and down as it propels the whale through the water. The fibres possess such immense power that they are able to lift the largest whale clean out of the sea. It is rather amusing to think of such an enormous beast, perhaps eighty feet long, jumping up out of the water and falling into it again with a crash like thunder.

Pronounce and spell—

• bre'ath-ing	foun'-tain	blub'-ber
(breething)	con-sid'-er-a-ble	e-las't-ic
sha'l-low	con-ven'-i-ent-ly	a-mu'-sing
pro-pel'-ling	pres'-sure	e-nor'm-ous

## 2.—WHALEBONE AND OIL.

1. The Greenland whale is the kind that draws so many ships, year after year, to the Northern seas, to hunt it for its bone and blubber. It is an enormous beast. At full growth it measures about seventy feet in length, and from thirty to forty feet round the middle. The colour is black above and white below ; and the skin has the soft appearance of velvet, from the constant oozing of oil through the outer skin. The head makes about one-third part of the whole bulk of the animal. The open jaws resemble a cavern ; within them, it has been said that a ship's jolly-boat might float ; in a large whale the yawning space is about sixteen feet long, six or seven feet wide, and ten or twelve feet high.

2. The whalebone is found in the jaws. There is none of it present at birth. It appears as a number of plates, thick and solid where they spring from the jaw, and dividing into countless points at the other end, like a fringe of very coarse hair. More than three hundred such plates are found on each side. They reach ten and even twelve feet in length, and measure little less than one foot in their greatest thickness.

3. The whalebone plates are most helpful to the whale in feeding. He does not feed upon large animals ; his throat is very narrow, and even a big herring, or a mackerel might choke him. He preys upon very small animals ; chiefly small shrimps, crabs, lobsters, and various soft-bodied creatures. When hungry, he

opens his mouth, and dashes into a shoal of such small prey, enclosing as many of them as he can. Once his mouth is well filled, he closes his jaws, and drives out the water through the openings between the plates of whalebone. The animals, however, are now caught, and cannot escape, and the whale swallows them at his ease.

4. The oil is obtained from the true skin, or blubber ; a large whale will yield as much as thirty tons. Oil is also taken from the tongue, which is large and soft ; and it oozes freely from every pore of the bones. So rich are these in oil that the jaw-bones are hung in the ship's rigging to drain.

5. The natives of the Northern regions eat the blubber of the whale and drink the oil. Living in a very cold climate, they need a more oily diet than the inhabitants of warmer countries ; and they delight to feed upon the fatness of the whale. The outer skin, though it does not look inviting, is said to be pleasant enough eating, when properly cooked. Better still is the substance upon the gums, in which lie the roots of the whalebone plates ; it is said to taste like cream - cheese, and, according to the description of one traveller, it is "perfectly delicious."

Pronounce and spell—

• wha'le-bone	her'-ring	in-hab'-i-tants
vel'-vet	ma'ck-e-rel	des-crip'-tion
ca'-vern	lob'-ster	per'-fect-ly
yawn'-ing	en-clo'-sing	

## 3.—HUNTING THE WHALE.

1. Many ships sail to the Northern seas every summer to fish for whales. The fishery begins in May and continues till the end of August; the ships must then get clear of the ice, otherwise they would be frozen in till next spring.

2. Every whaling ship is provided with six boats. For each of these there are six men to row, and one harpooner, whose business is to strike or shoot the whale with his harpoon—a long-shafted spear or dart. Two boats keep a constant watch at some distance from the ship. As soon as a whale is observed, they both at once give chase, and if one of them reach the whale before he throws up his tail and plunges beneath the surface of the water, the harpooner discharges his weapon at him. The moment the whale is struck, the men signal the fact to the ship, by setting one of their oars upright in the middle of the boat. The watchmen on the ship shout “Fall! Fall!” and the other boats hasten off with all speed to join in the capture of the whale.

3. As soon as the whale finds that he is wounded, he plunges under the water, sometimes diving right down, sometimes rushing off at a small depth. In either case, if the harpoon has been well struck home, the hunters have their hand upon him. For, fastened to the harpoon is a strong rope of some two hundred fathoms in length, which runs freely off the reel as the whale dashes away with the harpoon; indeed, so fast does

the rope run over the side of the boat that water must be thrown upon it to prevent it from catching fire. If more rope be needed, the other boats at once supply it; and although it is said that sometimes all the rope of the six boats has been required, less than half that quantity is generally found to be enough. After a little time the whale wants to breathe and comes to the surface again. Hardly has he begun to blow—that is, to spout up the water through his nostrils—when the boats are down upon him and another harpoon is launched at him. Off he starts once more, but with less force; for his last dive and rush has told upon his strength, he has lost some blood, and he has not had enough time to breathe. He comes up again much sooner than he did before, and if he is not killed this time, his pursuers very soon wear out his strength. When the water that he spouts up is deeply tinged with blood, his end is known to be at hand. In the death-struggle he lashes the sea with his fins and his tail with terrible force, causing great danger to the hunters. As he gives over the fight and dies, he turns on his back. The boats thereupon drag his carcass to the ship. There the whalebone is cut out of his jaw, and his fat is melted into train-oil.

Pronounce and spell—

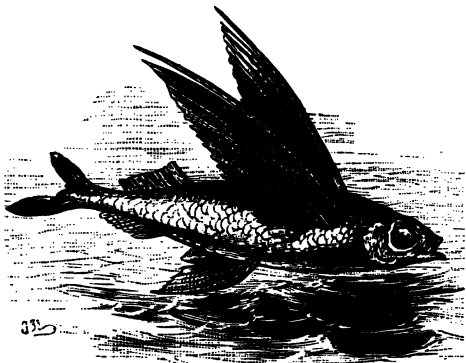
fish'-er-y	we'ap-on (wepon)	pur-su'-ers
har-poon'-er	cap'-ture	car'-case
dis-cha'r-ges	gen'-er-al-ly	



## Lesson XVIII.

### THE FLYING FISH.

1. THE ocean swarms with curiosities. Probably the flying fish may be considered as one of the most singular. This little scaled inhabitant of water and



THE FLYING FISH.

air seems to have been more favoured than the rest of its finny brethren. It can rise out of the waves, and on wing visit the domain of the birds. After flying two or three hundred yards, the intense heat of the sun has dried its pellucid wings, and it is obliged to wet them, in order to continue its flight. It just drops into the ocean for a moment, and then rises

again and flies on, and then descends to re-moisten its wings, and then up again into the air; thus passing its life, sometimes wet, sometimes dry, sometimes in sunshine, and sometimes in the pale moon's nightly beam, as pleasure dictates, or as need requires. The additional assistance of wings is not thrown away upon it. It has full occupation both for fins and wings, as its life is in perpetual danger.

2. The bonito and albacore chase it day and night; but the dolphin is its worst and swiftest foe. If it escape into the air, the dolphin pushes on with proportional velocity beneath, and is ready to snap it up the moment it descends to wet its wings.

3. You will often see above one hundred of these little marine aërial fugitives on the wing at once. They appear to use every exertion to prolong their flight; but vain are all their efforts, for when the last drop of water on their wings is dried up, their flight is at an end, and they must sink into the ocean. Some are instantly devoured by their merciless pursuer, part escape by swimming, and others set out again as quickly as possible, and trust once more to their wings.

4. It often happens that this unfortunate little creature, after alternate dips and flights, finding all its exertions of no avail, at last drops on board the vessel. There, stunned by its fall, it beats the deck with its tail and dies. When eating it, you would take it for a fresh herring. The largest measure from fourteen to fifteen inches in length.

CHARLES WATERTON.

5. The Flying Fish, says the fable, had originally no wings, but being of an ambitious and discontented temper, she repined at being always confined to the waters, and wished to soar in the air. "If I could fly like the birds," said she, "I should not only see more of the beauties of nature, but I should be able to escape from those fish which are continually pursuing me, and which render my life miserable."

6. She therefore petitioned Jupiter for wings; and immediately she perceived her fins to expand. They suddenly grew to the length of her whole body, and became at the same time so strong as to do the office of a pinion. She was at first much pleased with her new powers, and looked with an air of disdain on all her former companions; but she soon perceived herself exposed to new dangers. When flying in the air, she was incessantly pursued by the tropic bird, the Albatross; and when for safety she dropped into the water, she was so fatigued with her flight that she was less able than ever to escape from her old enemies the fish. Finding herself more unhappy than before, she now begged of Jupiter to recall his present.

7. But Jupiter said to her: "When I gave you your wings, I well knew that they would prove a curse; but your proud and restless disposition deserved this disappointment. Now, therefore, what you begged as a favour, keep as a punishment."

*Evenings at Home.*

Pronounce and spell—

cu-ri-os'-i-ties	pel-lu'-cid	vel-o'-ci-ty
or-i'-gin-al-ly	Ju'-pi-ter	in-ces'-sant-ly
am-bi'-tious	im-me'-di-ate-ly	trop'-ic
dis-con-ten't-ed	pun'-ish-ment	Al'-ba-tross
re-pi'ned	pin'-ion (pinyon)	dis-po-si'-tion
con-tin'-u-al-ly	dis-da'in	dis-ap-poin't-ment
pe-ti'-tioned	com-pan'-ions	

## Lesson XIX.

### LIFE.

[To be learnt by heart.]

1. As long as life its term extends,  
 Hope's blest dominion never ends ;  
 For while the lamp holds on to burn,  
 The greatest sinner may return.  
 Life is the season God hath given  
 To fly from hell and rise to heaven ;  
 That day of grace fleets fast away,  
 And none its rapid course can stay.
2. The living know that they must die ;  
 But all the dead forgotten lie ;  
 Their memory and their name are gone,  
 Alike unknowing and unknown :

Their hatred's lost, their love is lost,  
 Their envy's buried in the dust ;  
 They have no share in all that's done  
 Beneath the circuit of the sun.

3. Then what thy thoughts design to do,  
 Still let thy hands with might pursue,  
 Since no device or work is found,  
 Nor wisdom, underneath the ground.  
 In the cold grave, to which we haste,  
 There are no acts of pardon past ;  
 But fixed the doom of all remains,  
 And everlasting silence reigns.

Pronounce and spell—

do-min'-ion	de-vi'ce	un-der-ne'ath
sea'-son	de-si're	ev-er-la'st-ing
un-kno'w-ing	si'-lence	
be-ne'ath	cir'-cuit	

## Lesson XX.

### THE WOLF.

1. WOLVES are found in nearly all lands, whether hot or cold. In some countries where they once lived in great numbers, they are not now found at all, having been killed or driven out.

The common wolf wears a gray coat, with a sprinkling of fawn colour, and some black hairs which are most frequent in a line along the back. The wolf is chiefly fawn-coloured when young, and turns gray as he grows older. The under parts are almost white. From the whitish or grayish colour of the inner side of the legs, the people of Norway call the wolf "Gray-legs."

2. The wolf is almost always hungry, and he is ready to attack and devour any kind of living animal ; and if he cannot get his teeth into a man, or a horse, or a dog, he is glad to light upon a frog, or to eat up any other living thing that comes in his way. He will even devour a brother wolf with much satisfaction. If he be very hungry, he will attack animals much bigger than himself, such as the bear or the buffalo.

Wolves like to hunt in packs. They form themselves into little armies, more or less numerous, and follow doggedly on the scent of the chase. They gallop on after it with a steady, untiring step, until they have hunted it down.

3. The wolf bites differently from other animals. It snaps at its prey, making the jaws meet like the jaws of a steel-trap. The teeth are very sharp, and will easily cut clean through a piece of thick leather. Wolves do not hold on by the prey, as the lion and the cat do, but make fierce snaps at it till the cuts produce its death.

4. The wolf, when free, is commonly one of the most daring of animals. But he is extremely cautious and suspicious. Anything that he has never seen or heard

or smelt before, will frighten him and keep him at a distance, till he can make up his mind about its power to harm him. If the hunter plants a stick in the ground by the side of the carcass of a deer, with a handkerchief fluttering from the top of it, the wolf will not come near the dead animal, but will leave it



THE WOLF.

untouched ; for he does not know what might happen to him from the stick or the handkerchief. A piece of rope dragging behind a horse or a carriage will inspire the wolf with great dread and keep him off for a long time ; for this is something new, and he needs to consider whether there may not be some terrible mischief in it. But when he is caught in a trap, and finds it impossible to get away, he becomes a very sad coward.

He will not even snap at a person ; he will lie as if he were perfectly harmless or unable to stir ; indeed, he very frequently pretends to be dead.

Pronounce and spell—

sprink'-ling	da'-ring	flut'-ter-ing
sat-is-fac'-tion	cau'-tious	mis'-chief
dog'-ged-ly	sus-pi'-cious	cow'-ard
gal'-lop	car'-cass	im-pos'-sible
dif'-fer-ent-ly	hand'-ker-chief	

## Lesson XXI.

### THE STARS.

1. No cloud obscures the summer sky,  
The moon in brightness walks on high,  
And, set in azure, every star  
Shines, a pure gem of heaven, afar !

Child of the earth ! oh ! lift thy glance  
To yon bright firmament's expanse ;  
The glories of its realm explore,  
And gaze, and wonder, and adore !

2. Doth it not speak to every sense  
• The marvels of Omnipotence ?  
Seest thou not there the Almighty name,  
Inscribed in character of flame ?



Count o'er those lamps of quenchless light,  
That sparkle through the shades of night ;  
Behold them !—can a mortal boast  
To number that celestial host ?

3. Mark well each little star, whose rays  
In distant splendour meet thy gaze ;  
Each is a world, by Him sustained,  
Who from eternity hath reigned.

Each, kindled not for earth alone,  
Hath circling planets of its own,  
And beings, whose existence springs  
From Him, the all-powerful King of kings.

4. Haply, those glorious beings know  
No stain of guilt, nor tear of woe ;  
But raising still the adoring voice,  
For ever in their God rejoice.

What then art *thou*, oh ! child of clay !  
Amid creation's grandeur, say ?  
E'en as an insect on the breeze,  
E'en as a dewdrop, lost in seas !

5. Yet fear not thou !—the sovereign hand,  
Which spread the ocean and the land,  
And hung the rolling spheres in air,  
Hath, e'en for thee, a Father's care !

Be thou at peace ! the all-seeing eye,  
Pervading earth, and air, and sky,

The searching glance which none may flee,  
Is still, in mercy, turned on thee.

MRS. HEMANS.

Pronounce and spell—

ob-scu're	Al-migh't-y	glo'-ri-ous
bright'-ness	ce-les'-tial	re-joice
fir'-ma-ment	splen'-dour	cre-a'-tion
ex-pan'se	e-ter'-ni-ty	gran'-deur
mar'-vels	plan'-ets	so'-ver-eign
om-ni'p-o-tence	ex-is'-tence	

## Lesson XXII.

### THE FATHER OF ALL MEN.

[To be learnt by heart.]

1. FATHER of all ! we bow to Thee  
Who dwell'st in heaven, adored ;  
But present still through all Thy works,  
The universal Lord.

For ever hallowed be Thy name,  
By all beneath the skies ;  
And may Thy kingdom still advance  
Till grace to glory rise.

2. A grateful homage may we yield,  
With hearts resigned to Thee ;

And as in heaven Thy will is done,  
On earth so let it be.

From day to day we humbly own  
Thy hand that feeds us still;  
Give us our bread; teach us to rest  
Contented with Thy will.

3. Our sins before Thee we confess,  
O may they be forgiven!  
If we to others mercy show,  
Send it to us from heaven.

Still let Thy grace our lives direct;  
From evil guard our way;  
And in temptation's fatal path  
Permit us not to stray.

4. For Thine the power, the kingdom Thine;  
All glory's due to Thee;  
Thine from eternity they were,  
And evermore shall be.

Pronounce and spell—

pre's-ent	re-sign'ed	di-rec't
u-ni-ver'-sal	hum'-bly	temp-ta'-tions
hal'-lowed	con-ten't-ed	fa'-tal
king'-dom	con-fe'ss	per-mit'
ad-van'ce	for-giv'-en	e-ter'-ni-ty
hom'-age	mer'-cy	ev-er-mo're

**Lesson XXIII.**

ALEXANDER SELKIRK

("ROBINSON CRUSOE").

1. ALEXANDER SELKIRK lived alone four years and four months in the island of Juan Fernandez. I had the pleasure of frequently conversing with the man soon after his arrival in England, in the year 1711. It was curious to hear him give an account of the different revolutions in his own mind in that long solitude. When we consider how painful absence from company, for the space of but one evening, is to the generality of mankind, we may have a sense how painful this necessary and constant solitude was to a man bred a sailor, and ever accustomed to enjoy, and suffer, eat, drink, and sleep, and perform all offices of life in fellowship and company.

2. He was put ashore from a leaky vessel, with the captain of which he had a great quarrel, and he chose rather to take his fate in this place, than in a crazy vessel under a disagreeable commander. His portion was a sea-chest, his wearing clothes and bedding, a gun, a pound of gunpowder, a large quantity of bullets, a few pounds of tobacco, a hatchet, a knife, a kettle, a Bible and other books of devotion; together with some mathematical instruments.

3. Resentment against his officer, who ill-used him, made him look forward to this change of life as the more eligible one, till the instant in which he saw the vessel put off, at which moment his heart yearned within him, and melted at the parting with his comrades and all human society at once. The island abounding only with wild goats, cats, and rats, he judged it most probable that he should find more immediate and easy relief for his hunger by finding shellfish on the shore than by seeking game with his gun. He accordingly found great quantities of turtle, whose flesh is extremely delicious, and of which he frequently ate very plentifully on his first arrival, till it grew disagreeable to his stomach except in jellies.

4. The necessities of hunger and thirst were his greatest diversions from the reflections on his lonely condition. When those appetites were satisfied, the desire of society was as strong a call upon him, and he appeared to himself least necessitous when he wanted everything; for the supports of his body were easily attained, but the eager longings for seeing again the face of man, during the interval of craving bodily appetites, were hardly supportable.

5. He grew dejected, languid, and melancholy, scarce able to refrain from doing himself violence, till by degrees, by the force of reason and frequent reading the Scriptures, and turning his thoughts upon the study of navigation after the space of eighteen months, he grew thoroughly reconciled to his condition. When

he had made this conquest, the vigour of his health, disengagement from the world, a constant, cheerful, serene sky, and a temperate air, made his life one continual feast, and his being much more joyful than it had been irksome.

6. He now, taking delight in everything, made the hut in which he lay, by ornaments, which he cut down from a spacious wood, on the side of which it was situated, the most delicious bower, fanned with continual breezes that filled his repose with pleasure after the chase. The precaution which he took against want, in case of sickness, was to lame kids when very young, so that they might recover their health but never be capable of speed. These he had in great numbers about his hut; and as he was himself in full vigour, he could take at full speed the swiftest goats running up a promontory, and never failed to catch them except on a descent.

7. His habitation was extremely pestered with rats, which gnawed his clothes and feet when sleeping. To defend himself against them he fed and tamed numbers of young kitlings, which lay about his bed and preserved him from the enemy. When his clothes were quite worn out, he dried and tucked together the skins of goats, with which he clothed himself, and was inured to pass through woods, bushes, and brambles with as much carelessness as any other animal.

8. It happened once to him that, running on the summit of a hill, he made a stretch to seize a goat, with which he fell down a precipice and

lay senseless for the space of three days, the length of which he measured by the moon's growth since his last observation. This manner of life grew so exquisitely pleasant that he never had a moment heavy upon his hand; his nights were untroubled, and his days joyous from the practice of temperance and exercise. It was his manner to use stated hours and places for exercise of devotion, which he performed aloud, in order to keep up the faculties of speech.

9. When I first saw him, I thought if I had not been let into his character and story I could have discerned from his aspect and gestures that he had been much separated from company. There was a strong but cheerful seriousness in his looks, and a certain disregard to the ordinary things about him, as if he had been sunk in thought. When the ship, which brought him off the island, came in, he received the crew with the greatest indifference with relation to the prospect of going off with them, but with great satisfaction in an opportunity to help and refresh them. The man frequently bewailed his return to the world, which could not, he said, with all its enjoyments, restore him to the tranquillity of his solitude.

10. Though I had frequently conversed with him, after a few months' absence he met me in the street, and though he spoke to me, I could not recollect that I had seen him. Familiar discourse in this town had taken off the loneliness of his aspect and quite altered the air of his face. This plain man's story is a memorable example that he is happiest who confines his wants

to natural necessities ; and he that goes further in his desires increases his wants in proportion to his acquisitions ; or, to use his own impressions : “ I am now worth eight hundred pounds, but shall never be so happy as when I was not worth a farthing.” STEELE.

### Pronounce and spell—

A-lex-an'-der	in'-stru-ments	pre'-ci-pice
Sel'-kirk •	re-sen't-ment	(presipis)
con-ve'r-sing	so-ci'-e-ty	ob-ser-va'-tion
ar-ri'-val	pro'b-able	ex'-qui-site-ly
cu'-ri-ous	sto'm-ach	prac'-tice
re-vol-u'-tions	ne-ces'-si-ties	tem'-per-ance
gen-er-al'-i-ty	re-flec'-tions	fa'c-ul-ties
ne'-ces-sar-y	ap'-pe-tites	cha'r-act-er
ac-cus'-tomed	me'l-an-chol-y	dis-cer'ned
fel'-low-ship	Scrip'-tures	ges'-tures (jestures)
sa'il-or	nav-i-ga'-tion	se'r-i-ous-ness
cap'-tain	re-con-ci'led	or'd-in-a-ry
dis-a-gree'-able	vig'-our	in-dif'-fer-ence
com-man'd-er	dis-en-ga'ge-ment	sat-is-fac'-tion
bul'-lets	sit'-u-a-ted	tran-qu'il-li-ty
to-bac'-co	pre-cau'-tion	dis-cour'se
hat'-chet	pro'm-on-tor-y	ac-qui-si'-tion
ma-them-at'-i-cal		



**Lesson XXIV.****THE WILD BOAR AND THE RAM.****A FABLE.**

1. AGAINST an elm a sheep was tied,  
The butcher's knife in blood was dyed :  
The patient flock, in silent fright,  
From far beheld the horrid sight.  
A savage Boar, who near them stood,  
Thus mocked to scorn the fleecy brood :
2. All cowards should be served like you ;  
See, see, your murderer is in view :  
With purple hands, and reeking knife,  
He strips the skin yet warm with life :  
Your quartered sires, your bleeding dams.  
The dying bleat of harmless lambs,  
Call for revenge. O stupid race !  
The heart that wants revenge is base.
3. I grant, an ancient Ram replies,  
We bear no terror in our eyes :  
Yet think us not of soul so tame,  
Which no repeated wrongs inflame,  
Insensible of every ill,  
Because we want thy tusks to kill.  
Know, those who violence pursue  
Give to themselves the vengeance due ;

For, in these massacres they find  
 The two chief plagues that waste mankind :  
 Our skin supplies the wrangling bar ;  
 It wakes their slumbering sons to war :  
 And well revenge may rest contented,  
 Since drums and parchment were invented.

GAY.

Pronounce and spell—

fa'-ble	pur'-ple	ven'-geance
but'-cher	quar'-tered	wran'g-ling
pa'-tient	re-ven'ge	con-ten't-ed
cow'-ards	in-sen'-sible	par'ch-ment
mur'-der-er	vi'-o-lence	in-ven't-ed

## Lesson XXV.

### CRUSOE'S BARLEY AND RICE.

#### 1.—THE SEED.

1. As I was rummaging my things I found a little bag, which had been filled with corn for feeding poultry, not for this voyage, but before, as I suppose, when the ship came from Lisbon. The little remainder of corn that had been in the bag was all devoured by the rats, and I saw nothing in the bag but husks and dust ; and being willing to have the bag for some other use (I

think it was to put powder in, when I divided it for fear of the lightning, or some such use), I shook the husks of corn out of it on one side of my fortification, under the rock.

2. It was a little before the great rains just now



CRUSOE'S BARLEY AND RICE.

mentioned that I threw this stuff away, taking no notice, and not so much as remembering that I had thrown anything there, when, about a month after, or thereabouts, I saw some few stalks of something green shooting out of the ground, which I fancied might be

some plant I had not seen ; but I was surprised, and perfectly astonished, when, after a little longer time, I saw about ten or twelve ears come out, which were perfect green barley, of the same kind as our European —nay, as our English barley.

3. And this was the more strange to me, because I saw near it still, all along by the side of the rock, some other straggling stalks, which proved to be stalks of rice, and which I knew, because I had seen it grow in Africa when I was ashore there.

4. I carefully saved the ears of this corn, you may be sure, in their season, which was about the end of June ; and, laying up every corn, I resolved to sow them all again, hoping, in time, to have some quantity, sufficient to supply me with bread. But it was not till the fourth year that I could allow myself the least grain of this corn to eat, and even then but sparingly, for I lost all that I sowed the first season by not observing the proper time, for I sowed it just before the dry season, so that it never came up at all, at least not as it would have done.

5. Besides this barley there were, as above, twenty or thirty stalks of rice, which I preserved with the same care and for the same use, or to the same purpose—to make me bread, or rather food ; for I found ways to cook it without baking, though I did that also after some time.

Pronounce and spell.—

Cru'-soe	sur-pri'sed	quan'-ti-ty
rum'-ma-ging	the're-a-bouts	suf-fi'-cient
poul't-ry	per'-fect-ly	spa'-ring-ly
voy'-age	pre-ser'ved	for-tif-i-ca'-tion
ob-ser'ved		

## 2.—FIRST SOWING.

1. The rainy season and the dry season began now to appear regular to me, and I learnt to divide them so as to provide for them accordingly. But I bought all my experience before I had it: and this I am going to relate was one of the most discouraging experiments that I made at all. I have mentioned that I had saved the few ears of barley and rice, which I had so surprisingly found spring up, as I thought, of themselves; and now I thought it a proper time to sow it after the rains, the sun being in its southern position, going from me.

2. Accordingly I dug up a piece of ground as well as I could with my wooden spade, and, dividing it into two parts, I sowed my grain; but as I was sowing, it casually occurred to my thoughts that I would not sow it all at first, because I did not know when was the proper time for it, so I sowed about two-thirds of the seed, leaving about a handful of each. It was a great comfort to me afterwards that I did so, for not one grain of what I sowed this time came to anything; for

the dry months following, the earth having had no rain after the seed was sown, it had no moisture to assist its growth, and never came up at all till the wet season had come again, and then it grew as if it had been but newly sown.

3. Finding my first seed did not grow, which I easily imagined was by the drought, I sought for a moister piece of ground to make another trial in, and I dug up a piece of ground near my new bower, and sowed the rest of my seed 'in February, a little before the vernal equinox; and this, having the rainy months of March and April to water it, sprang up very pleasantly, and yielded a very good crop; but having part of the seed left only, and not daring to sow all that I had, I had but a small quantity at last, my whole crop not amounting to above half-a-peck of each kind. But by this experiment I was made master of my business, and knew exactly when the proper season was to sow, and that I might expect two seed times and two harvests every year.

Pronounce and spell—

ac-cord'-ing-ly	ex-per'-i-ments	Feb'-ru-ar-y
ex-per'-i-ence	cas'-u-al-ly	e'-qui-nox
dis-cour'-a-ging	moist'-ure	ver'-nal

•

### 3.—FURTHER TRIAL.

1.. I was now, in the months of November and December, expecting my crop of barley and rice. The

ground I had manured and dug up for them was not great ; for, as I observed, my seed of each was not above the quantity of half-a-peck, for I had lost one whole crop by sowing in the dry season. But now my crop promised very well, when on a sudden I found I was in danger of losing it all again by enemies of several sorts, which it was scarcely possible to keep from it ; as, first the goats, and wild creatures which I called hares, who, tasting the sweetness of the blade, lay in it night and day, as soon as it came up, and ate it so close, that it could get no time to shoot up into stalk.

2. This I saw no remedy for but by making an inclosure about it with a hedge, which I did with a great deal of toil, and the more, because it required speed. However, as my arable land was but small, suited to my crop, I got it totally well fenced in about three weeks' time ; and shooting some of the creatures in the daytime, I set my dog to guard it in the night, tying him up to a stake at the gate, where he would stand and bark all night long ; so in a little time the enemies forsook the place, and the corn grew very strong and well, and began to ripen apace.

3. But as the beasts ruined me before while my corn was in the blade, so the birds were as likely to ruin me now when it was in the ear ; for, going along by the place to see how it throve, I saw my little crop surrounded with fowls, of I know not how many sorts, who stood, as it were, watching till I should be gone. I immediately let fly among them, for I always had my gun with me. I had no sooner shot than there rose

up a little cloud of fowls, which I had not seen at all, from among the corn itself.

4. This touched me sensibly, for I foresaw that in a few days they would devour all my hopes; that I should be starved, and never be able to raise a crop at all; and what to do I could not tell; however, I resolved not to lose my corn, if possible, though I should watch it night and day. In the first place, I went among it to see what damage was already done, and found they had spoiled a good deal of it; but that, as it was yet too green for them, the loss was not so great but that the remainder was likely to be a good crop, if it could be saved.

5. I stayed by it to load my gun, and then coming away I could easily see the thieves sitting upon all the trees about me, as if they only waited till I was gone away, and the event proved it to be so; for as I walked off, as if I was gone, I was no sooner out of their sight than they dropped down one by one into the corn again. I was so provoked that I could not have patience to stay till more came on, knowing that every grain that they ate now was, as it might be said, a peck-loaf to me in the consequence; but coming up to the hedge I fired again, and killed three of them. This was what I wished for; so I took them up, and served them as we serve notorious thieves in England—hanged them in chains for a terror to others. It is impossible to imagine that this should have such an effect as it had, for the fowls would not only not come at the corn, but, in short, they forsook all that part of



the island, and I could never see a bird near the place as long as my scarecrows hung there. This I was very glad of, you may be sure, and about the latter end of December, which was our second harvest of the year, I reaped my corn.

6. I was sadly put to it for a scythe or sickle to cut it down, and all I could do was to make one, as well as I could, out of one of the broadswords, or cutlasses, which I saved among the arms out of the ship. However, as my first crop was small, I had no great difficulty in cutting it down; in short, I reaped it in my way, for I cut nothing off but the ears, and carried it away in a great basket which I had made, and so rubbed it out with my hands; and at the end of all my harvesting I found that out of my half-peck of seed I had nearly two bushels of rice, and about two bushels and a half of barley; that is to say, by my guess, for I had no measure at that time. However, this was a great encouragement to me.

D. DEFOE.

Pronounce and spell—

No-vern'-ber	sen'-si-bly	no-to'-ri-ous
De-cem'-ber	dam'-age	scare'-crows
re'-me-dy	pro-vo'ked	cut'-lass-es
ar'-able	con'-se-quence	en-cour'-age-ment

**Lesson XXVI.****THE LION, THE FOX, AND THE GEESE.****A FABLE.**

1. A LION, tired with State affairs,  
Quite sick of pomp, and worn with cares,  
Resolved (remote from noise and strife)  
In peace to pass his later life.
2. It was proclaimed; the day was set:  
Behold, the general council met.  
The Fox was Viceroy named. The crowd  
To the new Regent humbly bowed.  
Wolves, bears, and mighty tigers bend,  
And strive who most shall condescend.  
He straight assumes a solemn grace,  
Collects his wisdom in his face.  
The crowd admire his wit, his sense;  
Each word hath weight and consequence.  
The flatterer all his art displays;  
He who hath power, is sure of praise.  
A Fox stept forth before the rest,  
And thus the servile throng address:
3. How vast his talents, born to rule,  
And trained in virtue's honest school!  
What clemency his temper sways!  
How uncorrupt are all his ways!

Beneath his conduct and command,  
 Rapine shall cease to waste the land.  
 His brain hath stratagem and art;  
 Prudence and mercy rule his heart.  
 What blessings must attend the nation  
 Under this good administration !

4. He said. A Goose who distant stood,  
 Harangued apart the cackling brood :—  
     Whene'er I hear a knave commend,  
 He bids me shun his worthy friend.  
 What praise ! what mighty commendation !  
 But 'twas a Fox who spoke the oration.  
 Foxes this government may prize,  
 As gentle, plentiful, and wise :  
 If they enjoy the sweets, 'tis plain  
 We geese must feel a tyrant reign.  
 What havoc now shall thin our race,  
 When every petty clerk in place,  
 To prove his taste and seem polite,  
 Will feed on geese both noon and night !

GAY.

Pronounce and spell—

re-sol'ved

ty'-rant

po-li'te

re-mo'te

ha'v-oc

**Lesson XXVII.****THE ELEPHANT.****1.—HIS PERSON.**

1. THE elephant is one of the largest of animals. He generally stands eight or nine feet high; sometimes he reaches about ten feet, but seldom more. The height at the shoulder is as nearly as possible the length of a cord that would go twice round the fore-foot. His appearance is rather awkward and heavy, yet he moves along with wonderful ease, and performs many actions with the utmost grace. He has an enormous skull, which not merely holds his brains, but also is very useful to him for boxing down trees whose high branches he may wish to eat, or for clearing the way before him.

2. His eyes are small; his ears are broad and hang down like flaps. His nose is several feet long, and not unlike a big tail; it is called his trunk, or proboscis; and he uses it in such and so many ways as no other nose ever was used. The tusks of the male elephant grow out on both sides of the wonderful nose or trunk. His body is thick, and his back is often somewhat arched. His legs are clumsy and shapeless; his feet are soft and elastic, and he treads the ground quietly and firmly. His thick skin is of a deep brown colour all over, approaching to black.

Pronounce and spell—

el'-e-phant	sel'-dom	ap-pe'ar-ance
awk'-ward	pro-bos'-cis	clum'-sy
e-la's-tic	qui'-et-ly	de-pos'-it-ed

## 2.—TUSKS AND TRUNK.

1. When the elephant is young, he has no tusks ; when he is full grown, they stand out from each side of his upper lip, as much as six, seven, and even eight feet. The tusks are hollow and contain a soft pulpy substance ; and in this inner hollow space is deposited the ivory, which makes the tusks of so much value. They are great means of defence ; an elephant will catch an enemy on his tusks and throw him to a great distance, or rip up his body. They are also very useful in turning up trees and roots. The male elephants alone have tusks ; the females have none.

2. The wonderful trunk of the elephant, as I have already said, is a long nose and something more. It is the nose and upper lip prolonged for several feet. There are two canals or holes running all the way through it ; these are just the nostrils ; a long nose must have long nostrils. Down at the very end of the trunk there is a rim, like the rim round the point of a swine's snout ; and at the front this rim runs out into a kind of finger. On the other side there is a part that acts as a thumb. Now, this finger has the nicest sense of touch, and the elephant can use the

point of his trunk just as a man uses his finger and thumb.

3. He can pluck leaves and flowers daintily one by one, he can untie knots, open and shut doors, turn keys and force back bolts; he can pick up a three-penny bit or a needle as easily and as neatly as you could do. Then he can make his trunk do all manner of wonderful things besides. He can bend it anyhow, he can shorten it, he can lengthen it, he can lay it over his back, he can turn it in any direction he likes. He can strike or lash anybody or anything with it, or he can curl it round an object. It is one of the strongest and most flexible of members.

4. When the elephant wants to drink, he dips the end of the trunk in the water, draws up as much as to fill the inner tubes or nostrils, turns the trunk round into his mouth, and discharges the water; if you were standing by, you might hear it splashing in his stomach. Sometimes he will discharge the water from his trunk all over his body, in order to cool it or to drive away flies. When crossing rivers that are not very deep, the elephant will often cool himself by walking across on the bed of the stream, instead of swimming, and then you may not be able to see any part of him but the tip of his trunk which he holds aloft above the surface to breathe the air.

Pronounce and spell—

i'-vo-ry

dain't-i-ly

stom'-ach

pro-lo'nged

di-rec'-tion

pul'p-y

flex'-ible

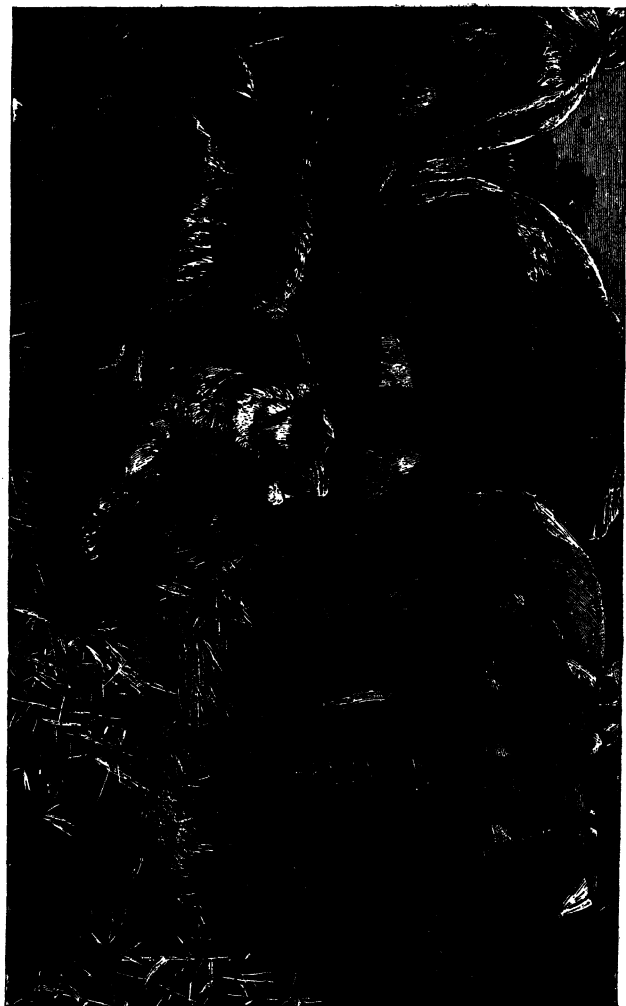
### 3.—HABITS AND CHARACTER.

1. The elephant, being so big and so heavy a beast, needs a great deal of food. He crops the young shoots of trees, and plucks leaves freely. One tame elephant would eat as many leaves as two, or even three, men could cut for him. If the leaves happen to be dusty, he beats them clean against his forelegs. The elephant likes grass and grain and fruit, and you could hardly offer him a nicer treat than sugar-cane. He smacks his lips with much pleasure after a drink of beer or porter or wine; and his keeper will get him to do any work, however unwilling he may be, by promising him some spirits. That is a great bribe.

2. The people that live near forests where there are herds of elephants, are much vexed by the visits of their huge neighbours. It is not merely that the elephants eat up corn and fruits; just imagine how much a few of those animals with their four huge feet would trample down and waste. Then the people have to watch through the night, and burn blazing torches, and hollo with all their might, as when tigers are about; and, if all this will not scare the beasts away, they try what they can do by shooting at them.

3. Elephants are very social animals. They go in herds of ten, twenty, or even thirty. They are very kindly and helpful in their ways towards each other. For the most part they are as gentle as they are big; the ill-tempered ones, the "rogues," are turned out of

TIGER AND RESTING ELEPHANTS.





the herds to live apart by themselves. They are most wise beasts. They have good understandings, and they are as willing as they are apt to learn. They will not cross a bridge, or step upon anything that looks slender or insecure, without making quite sure that it is strong enough to bear their weight. They obey their keepers most readily; and if they never forget an injury, neither do they ever forget a kindness. They are brave and cool in danger, and they will meet any enemy with firmness, except the tiger.

4. The elephant is a restless creature; he has been even called fidgety. It is hopeless to get him to remain quite still for ever so short a time. He will move his feet, stoop down and rise up, sway his body this way and that way, or play with his trunk. Hence, when he is set to do work, he is a very active servant; and he plods on at his business with tireless perseverance.

Pronounce and spell—

char'-ac-ter	prom'-is-ing	und-er-stan'd-ings
im-a'-gine	ill-tem'-pered	ser'v-ant
in-se-cu're	fid'-get-y	
per-se-ver'-ance	spir'-its	

#### 4.—AT WORK AND AT PLAY.

1. Since the elephant is so strong and active and sensible and docile, he can be employed to do work of various kinds. He will do anything that his keeper

bids him, which is possible for a beast not having hands to do. He can drag the plough. He can fetch and carry. Yet it is not well to bid him do very rough work; for his skin is tender and easily hurt. Besides, his great good sense enables him to be most helpful in higher work than mere fetching and carrying. He makes a very good workman, when his keeper takes the least trouble to teach him what to do. He will lay logs above each other, after a given plan, with as much exactness as any man could.

2. In India, the elephant is used less for hard work than for carrying grand people, or for sport. The driver mounts astride of the animal's neck, and guides him by voice and goad. The riders are carried in what is called a howdah—a thing like the box of a carriage fixed upon the animal's back; or they seat themselves upon a big cushion, with cross ropes to hold on by. To go about with people on his back is not so hard a task; but to carry them to hunt the tiger is a business the elephant shrinks from. He stands in great fear of the tiger, and needs much training before he can be brought to face this fierce beast in the jungle.

3. When the elephant has no work to do, he sets himself actively to play. He cannot rest. If nothing else be at hand, he likes to throw leaves, or bits of earth, or lumps of sand over his body. He is very fond of waving a leafy branch gently over his back. But there is nothing that the elephant delights in more heartily than bathing. It is a fine thing to

discharge his trunk over his body in a shower of water, or of mixed water and mud. He is a splendid swimmer, and he delights to plunge his big body in the water as recklessly as if he had no more use for it. And what a noise he makes in his play !

Pronounce and spell—

sen'-si-ble

reck'-less-ly

ex-act'-ness

a-stri'de

do'-cile

heart'-i-ly

how'-dah

cush'-ion

#### 5.—URMPH ! URMPH !

1. One evening, as a gentleman was out riding near the town of Kandy in Ceylon, his horse became excited at a noise which seemed approaching out of the thick jungle. The noise, when more nearly heard, turned out to be the sound *Urmph ! Urmph !* repeated many times over, in hoarse grumbling tones. Presently a turn in the forest brought the rider face to face with the grumbler, who was found to be a tame elephant, without an attendant. He was carrying a heavy beam of timber along the pathway, which was rather narrow ; and as he bore it balanced across his tusks, he had often to turn to one side so as to allow it to pass along endways. This difficult and troublesome mode of going forward seemed to annoy the elephant and tax his patience and his strength ; so he grumbled out his *Urmph ! Urmph !* by way of relieving his

feelings, and thus threw the horse into a state of excitement.

2. As soon as the elephant saw the rider and the horse, he looked steadily at them for a moment, and at once understood what was the matter. He flung down his heavy beam of timber, and drew back into



THE ELEPHANT.

the brushwood, which he crushed down behind him. The horse was still shy, and afraid to go along the road which the elephant had thus left open for his passage. The wise brute was not slow to observe this distrust on the part of the horse, and impatiently forced himself still farther backward into the brushwood, at the same time cheering on the horse by repeating the cry of *Urmph! Urmph!* but now in

a tone of encouragement. The horse's limbs still quivered, and he was unwilling to pass. This continued distrust made the elephant yet more impatiently crush his way farther backward among the trees of the jungle, again repeating his cheering *Urmph ! Urmph !* The horse now took courage enough to pass on, though not without fear and trembling. On looking back, the horseman saw the wise beast come forward from his retreat in the brushwood, pick up his heavy beam of timber, balance it upon his tusks again, and proceed to work his way on by the narrow passage, still hoarsely snorting out his discontented grumble—*Urmph ! Urmph !*

Pronounce and spell—

grum'-bling	ho'arse-ly	ex-ci'te-ment
bal'-anced	pres'-ent-ly	im-pa'-tient-ly
re-lie'v-ing	trouble'-some	dis-con-ten't-ed
en-cour'-age-ment	brush'-wood	
	at-ten'd-ant	

## Lesson XXVIII.

### THE ESQUIMAUX.

#### 1.—THEIR PERSONS AND THEIR DRESS.

1. THE tribe of Esquimaux, whom we found assembled at Winter Island and Igloolik, are, in stature, much

below Europeans in general. Of twenty individuals of each sex measured at Igloolik, the range was: men, from 5 feet 10 inches to 4 feet 11 inches,—the average height, 5 feet  $5\frac{1}{3}$  inches; women, from 5 feet  $3\frac{1}{2}$  inches to 4 feet  $8\frac{3}{4}$  inches, — the average height, 5 feet  $\frac{1}{2}$



ESQUIMAUX.

inch. The women, however, generally appear shorter than they really are, both from the unwieldy nature of their clothes, and from a habit, which they early acquire, of stooping considerably forward in order to balance the weight of the child they carry in their hood.

2. In their figure they are rather well formed than otherwise. Their knees are indeed rather large in proportion, but their legs are straight, and the hands and feet, in both sexes, remarkably small. The younger individuals were all plump, but none of them corpulent; the women inclined the most to this last extreme, and their flesh was, even in the youngest individuals, quite loose and without firmness.

3. Their faces are generally round and full, eyes small and black, nose also small and sunk far in between the cheek-bones, but not much flattened. Their teeth are short, thick, and close, generally regular, and in the young persons almost always white. The elderly women were still well furnished in this way, though their teeth were usually a good deal worn down, probably by the habit of chewing the sealskins for making boots.

4. In the young of both sexes the complexion is clear and transparent, and the skin smooth. The colour of the skin, when divested of oil and dirt, is scarcely a shade darker than that of a deep brunette, so that the blood is plainly perceptible when it mounts into the cheeks. In the old folks, whose faces were much wrinkled, the skin appears of a much more dingy hue, the dirt being less easily, and therefore less frequently, dislodged from them.

5. By whatever peculiarities, however, they may in general be distinguished, they are by no means an ill-looking people; and there were among them grown-up persons of each sex, who, when divested of their skin-

dresses, their tattooing, and, above all, of their dirt, might have been considered pleasing-looking, if not handsome, people in any town in Europe. This remark applies more generally to the children also; several of whom had complexions nearly as fair as that of Europeans, and whose little bright black eyes gave a fine expression to their countenances.

6. The hair, both of males and females, is black, glossy, and straight. The men usually wear it rather long, and allow it to hang about their heads in a loose and slovenly manner. The women pride themselves extremely on the length and thickness of their hair; and it was not without reluctance on their part, and the same on that of their husbands, that they were induced to dispose of any of it. Some of the women's hair was tolerably fine, but would not, in this respect, bear a comparison with that of an Englishwoman. In both sexes it is full of vermin. The women have a comb, which, however, seems more intended for ornament than use, as we seldom or never observed them comb their hair. When a woman's husband is ill, she wears her hair loose, and cuts it off as a sign of mourning if he dies: a custom agreeable with that of the Greenlanders. The men wear the hair on the upper lip and chin from an inch to an inch and a half in length, and some were distinguished by a little tuft between the chin and lower lip.

7. In winter every individual when in the open air wears two jackets, of which the outer one has the hair outside and the inner one next the body. Immediately



on entering the hut the men take off their outer jacket, beat the snow from it, and lay it by.

8. The upper garment of the females, besides being cut according to a regular and uniform pattern, and sewed with extreme neatness, which is the case with all the dresses of these people, has also the flaps ornamented in a very becoming manner by a neat border of deer-skin so arranged as to display alternate breadths of white and dark fur. This is, moreover, usually beautified by a handsome fringe, consisting of innumerable long narrow threads of leather hanging down from it. This ornament is not uncommon also in the outer jackets of the men. When seal-hunting they fasten up the tails of their jackets with a button behind.

9. Their breeches, of which in winter they also wear two pairs, and similarly disposed as to the fur, reach below the knee, and fasten with a string drawn tight round the waist. Though these have little or no waistband, and do not come very high, the depth of the jackets, which considerably overlap them, serves very effectually to complete the covering of the body.

10. Their legs and feet are so well clothed that no degree of cold can well affect them. When a man goes on a sealing excursion, he first puts on a pair of deer-skin boots with the hair inside, and reaching to the knee, where they tie. Over these come a pair of shoes of the same material; next a pair of dressed sealskin boots, perfectly water-tight; and, over all, a corresponding pair of shoes, tying round the instep. These last are made just like the moccasin of a North American

Indian, being neatly crimped at the toes, and having several serpentine pieces of hide sewn across the sole to prevent wearing. The water-tight boots and shoes are made of the skin of the small seal, except the soles, which consist of the skin of the large seal; this last is also used for their fishing-lines. When the men are not prepared to encounter wet they wear an outer boot of deerskin, with the hair outside.

11. The inner boot of the women, unlike that of the men, is loose round the leg, coming as high as the knee-joint behind, and in front carried up by a long-pointed flap nearly to the waist, and there fastened to the breeches. The upper boot, with the hair as usual outside, corresponds with the other in shape, except that it is much more full, especially on the outer side, where it bulges out so preposterously as to give the women the most awkward bow-legged appearance imaginable. This superfluity of boot has probably originated in the custom still common among the native women of Labrador, of carrying their children in them. We were told that these women sometimes put their children there to sleep, but the custom must be rare among them, as we never saw it practised. These boots, however, form their principal pockets, and pretty capacious ones they are. Here, also, as in jackets, considerable taste is displayed in the selection of different parts of the deerskin, alternate strips of dark and white being placed up and down the sides and front by way of ornament. The women also wear a moccasin over-all in the winter time.

12. To judge by the eagerness with which the women received our beads, especially small white ones, as well as any other article of that kind, we might suppose them very fond of personal ornament. Yet of all that they obtained from us in this way at Winter Island, scarcely anything ever made its appearance again during our stay there, except a ring or two on the finger, and some bracelets of beads round the wrist; the latter of these were probably considered as a charm of some kind or other. We found among them, at the time of our first intercourse, a number of black and white beads, disposed alternately on a string of sinew and worn in this manner. They would also sometimes hang a small bunch of these, or a button or two, in front of their jackets and hair; and many of them, in the course of the second winter, covered the whole front of their jackets with the beads they received from us.

13. Among their personal ornaments must be reckoned that mode of marking the body called tattooing, which, of the customs not essential to the comfort or happiness of mankind, is perhaps the most extensively practised throughout the world. Among these people it seems to be an ornament of indispensable importance to the women, not one of them being without it. The operation is performed about the age of ten, or sometimes earlier, and has nothing to do with marriage, except that, being considered in the light of a personal charm, it may serve to recommend them as wives. The parts of the body thus marked are their faces, arms, hands

thighs, and in some few women the bosom, but never the feet, as in Greenland.

14. The operation is very expeditiously managed by passing a needle and thread, the latter covered with lampblack and oil, under the epidermis, according to a pattern previously marked out upon the skin. Several stitches being thus taken at once, the thumb is pressed upon the part while the thread is drawn through, by which means the colouring matter is retained, and a permanent dye of a blue tinge imparted to the skin. A woman expert at this business will perform it very quickly and with great regularity, but seldom without drawing blood in many places, and occasioning some inflammation. Where so large a portion of the surface of the body is to be covered, it must become a painful as well as tedious process, especially as for want of needles they often use a strip of whalebone as a substitute. For those parts where a needle cannot conveniently be passed under the skin, they use the method by puncture, which is common in other countries, and by which our seamen frequently mark their hands and arms.

Pronounce and spell—

Es'-qui-maux	con-ven'-i-ent-ly	ep-i-der'm-is
(Esquimo)	sta't-ure	in-flam-ma'-tion
av'-er-age	un-wield'-y	pun'c-ture
re-ma'rk-a-bly	cor'p-u-lent	in-di-vid'-u-als
trans-pa'r-ent	brun-et'te	con-sid'-er-a-bly
dis-lo'dged	pe-cu-li-ar'-i-ties	com-plex'-ion

coun'-ten-an-ces	slov'-en-ly	per-cep'-tible
tol'-er-ab-ly	ver'-min	tat-too'-ing
in-num'-er-able	ef-fect'-u-al-ly	re-luc'-tance
cor-re-spon'd-ing	moc-cas'-in	com-par'-i-son
en-coun'-ter	pre-pos'-ter-ous-	ser'-pent-ine
in'-ter-course	ly	subs'-ti-tute
su-per-flu'-i-ty	se-lec'-tion	bra'ce-let
ex-ten'-sive-ly	or-i'-gin-a-ted	cap-a'-cious
re-com-men'd	in-dis-pens'-able	mar'-riage
reg-u-la'r-i-ty	ex-ped-i'-tious-ly	per'-man-ent

## 2.—ESQUIMAUX HUTS AND HOUSEHOLDS.

1. In their winter habitations the only materials employed are snow and ice, the latter being made use of for the windows alone. The work is commenced by cutting from a drift of hard and compact snow a number of oblong slabs six or seven inches thick and about two feet in length, and laying them edgewise on a level spot, also covered with snow, in a circular form, and of a diameter from eight to fifteen feet, proportioned to the number of occupants the hut is to contain. Upon this, as a foundation, is laid a second tier of the same kind, but with the pieces inclining a little inward, and made to fit closely to the lower slabs and to each other, by running a knife adroitly along the upper parts and sides.

2. The top of this tier is now prepared for the reception of a third by squaring it off smoothly with a knife, all which is dexterously performed by one man

standing within the circle and receiving the blocks of snow from those employed in cutting them without. When the wall has attained a height of four or five feet it leans so much inward as to appear as if about to tumble every moment, but the workmen still fearlessly lay their blocks of snow upon it until it is too high any longer to furnish the materials to the builder in this manner. Of this he gives notice by cutting a hole close to the ground in that part where the door is intended to be, which is near the south side, and through this the snow is now passed. Thus they continue till they have brought the sides nearly to meet in a perfect and well-constructed dome, sometimes nine or ten feet high in the centre; and this they take considerable care in finishing by fitting the last block, or *keystone*, very nicely in the centre, dropping it into its place from the outside, though it is still done by the man within. The people outside are in the meantime occupied in throwing up snow with the snow shovel, and in stuffing in little wedges of snow where holes have been accidentally left.

3. The builder next proceeds to let himself out by enlarging the proposed doorway into the form of a Gothic arch, three feet high and two feet and a half wide at the bottom, communicating with which they construct two passages, each from ten to twelve feet long and from four to five feet in height, the lowest being that next the hut. The roofs of these passages are sometimes arched, but more generally made flat by slabs laid on horizontally. In first digging the snow

for building the hut, they take it principally from the part where the passages are to be made, which purposely brings the floor of the latter considerably lower than that of the hut, but in no part do they dig till the bare ground appears.



ESQUIMAUX HOUSES OF SNOW.

4. The work just described completes the walls of a hut, if a single apartment only be required ; but if, on account of relationship, or from any other cause, several families are to reside under one roof, the passages are made common to all, and the first apartment (in that

case made smaller) forms a kind of ante-chamber, from which you go through an arched doorway five feet high into the inhabited apartments. When there are three of these, which is generally the case, the whole building, with its adjacent passages, forms a tolerably regular cross.

5. For the admission of light into the huts a round hole is cut on one side of the roof of each apartment, and a circular plate of ice, three or four inches thick and two feet in diameter, let into it. The light is soft and pleasant, like that transmitted through ground glass, and it is quite sufficient for every purpose. When, after some time, these edifices become surrounded by drift, it is only by the windows that they could be recognised as human habitations. It may, perhaps, then be imagined how singular is their external appearance at night, when they discover themselves only by a circular disk of light transmitted through the windows from the lamps within.

6. The next thing to be done is to raise a bank of snow, two and a half feet high, all round the interior of each apartment, except on the side next the door. This bank, which is neatly squared off, forms their beds and fireplace, the former occupying the sides and the latter the end opposite the door. The passage left open up to the fireplace is between three and four feet wide. The beds are arranged by first covering the snow with a quantity of small stones, over which are laid their paddles, tent-poles, and some blades of whalebone; above these they place a number of little pieces of network, made of thin slips of whalebone,



and lastly they strew over all a quantity of twigs of birch. Their deerskins, which are very numerous, can now be spread without risk of their touching the snow; and such a bed is capable of affording not merely comfort, but luxurious repose, in spite of the rigour of the climate. The skins thus used as blankets are made of a large size, and bordered, like some of the jackets, with a fringe of long narrow slips of leather.

7. The fire belonging to each family consists of a single lamp, or shallow vessel of stone, its form being the lesser segment of a circle. The wick, composed of dry moss rubbed between the hands till it is quite inflammable, is disposed along the edge of the lamp on the straight side, and a greater or smaller quantity lighted according to the heat required or the fuel that can be afforded. When the whole length of this, which is sometimes above eighteen inches, is kindled, it affords a most brilliant and beautiful light, without any perceptible smoke or any offensive smell. The lamp is made to supply itself with oil by suspending a long thin slice of whale, seal, or sea-horse blubber near the flame, the warmth of which causes the oil to drop into the vessel until the whole is extracted.

8. With all the lamps lighted and the hut full of people and dogs, a thermometer placed on the net over the fire indicated a temperature of  $38^{\circ}$ ; when removed two or three feet from this situation, it fell to  $31^{\circ}$ ; and placed close to the wall, stood at  $23^{\circ}$ , the temperature of the open air at the time being  $25^{\circ}$  below zero. A greater degree of warmth than this produces extreme

inconvenience by the droppings from the roof. This they endeavour to obviate by applying a little piece of snow to the place from which a drop proceeds, and this, adhering, is for a short time an effectual remedy ; but for several weeks in spring, when the weather is too warm for these edifices, and still too cold for tents, they suffer much on this account.

Pronounce and spell—

di-a'-me-ter	in-con-ve'-ni-	oc'-cu-pants
com-mun'-i-ca-	ence	dex'-ter-ous-ly
ting	ad-roi't-ly	hor-iz-on't-al-ly
prin'-cip-al-ly	ac-ci-den't-al-ly	re-la'-tion-ship
trans-mit'-ted	ed'-i-fi-ces	re-cog-nis'ed
blank'-ets	ex-ter'-nal	seg'-ment
of-fen'-sive	lux-u'-ri-ous	tem'-per-a-ture
ther-mo'-me-ter	bril'-li-ant	

### 3.—DOMESTIC UTENSILS.

1. The most important, perhaps, of the domestic utensils next to the lamp already described, are the stone pots for cooking. These are hollowed out of solid stone, of an oblong form, wider at the top than at the bottom, all made in similar proportion, though of various sizes, corresponding with the dimensions of the lamp which burns under it. The pot is suspended by a line of sinew at each end to the framework over the fire, and thus becomes so black on every side that the original colour of the stone is in no part discernible. Many of

them were cracked quite across in several places, and mended by sewing with sinew or rivets of copper, iron, or lead, so as, with the assistance of a lashing and a due proportion of dirt, to render them quite water-tight and serviceable.

2. Besides the stone pots, they have circular and oval vessels of whalebone, of various sizes. They have also a number of smaller vessels of skin sewed neatly together; and a large basket of the same material, resembling a common sieve in shape, but with the bottom close and tight, is to be seen in every apartment. Under every lamp stands a sort of "save-all," consisting of a small skin basket for catching the oil that falls over. Almost every family was in possession of a wooden tray very much resembling those used to carry butcher's meat in England, and nearly the same dimensions. They had a number of bowls or cups made out of the thick root of the horn of the musk-ox. Of the smaller part of the same horn they also form a convenient drinking-cup, sometimes turning it up artificially about one-third from the point, so as to be almost parallel to the other part, and cutting it full of small notches as a convenience in grasping it.

3. Besides the ivory knives made out of the walrus's tusk, the men were well supplied with a much more serviceable kind made of iron. The form of this knife is very peculiar, being seven inches long, two and a quarter broad, quite straight and flat, pointed at one end, and ground equally sharp at both edges; this is firmly secured into a handle of bone or wood about a

foot long, by two or three iron rivets, and has all the appearance of a most destructive spear-head, but is nevertheless put to no other purpose than that of a very useful knife, which the men are scarcely ever without, especially on their sealing excursions. For these, and several knives of European form, they are probably indebted to an indirect communication with our factories in Hudson's Bay. The same may be observed of the best of their women's knives, on one of which, of a larger size than usual, were the names of "Wild and Sorby." When of their own manufacture, the only iron part was a little narrow slip let into the bone and secured by rivets.

4. Of the horn of the musk-ox they make also very good spoons, much like ours in shape; and I must not omit to mention their marrow spoons, made out of long narrow, hollowed pieces of bone, of which every housewife has a bunch of half-a-dozen or more tied together, and generally attached to her needle-case.

5. For the purpose of obtaining fire, the Esquimaux use two lumps of common iron pyrites, from which sparks are struck into a little leathern case containing moss well dried and rubbed between the hands. If this tinder does not readily catch, a small quantity of the white floss of the seed of the ground-willow is laid above the moss. As soon as a spark has caught, it is gently blown till the fire has spread an inch around, when, the pointed end of a piece of oiled wick being applied, it soon bursts into a flame, the whole process having occupied perhaps two or three minutes.

6. In enumerating the articles of their food, we might, perhaps, give a list of every animal inhabiting the regions, as they certainly will, at times, eat any one of them. Their principal dependence, however, is on the reindeer, musk-ox (in the parts where this animal is found), whale, walrus, the large and small seal, and two sorts of salmon taken either by hooks in freshwater lakes, or by spearing in the shoal water of certain inlets of the sea. Of all these animals they can only procure in the winter the walrus and small seal upon this part of the coast; and these, at times, in scarcely sufficient quantity for their subsistence.

7. They certainly, in general, prefer eating their meat cooked; and, while they have fuel, they usually boil it; but this is a luxury, and not a necessity to them. Oily as the nature of their principal food is, yet they commonly take an equal proportion of lean to the fat, and, unless very hungry, do not eat it otherwise. Oil they seldom or never use in any way as a part of their general diet; and even our butter, of which they were fond, they would not eat without a due quantity of bread. They do not like salt meat as well as fresh, and never use salt themselves; but ship's pork, or even a red herring, did not come amiss to them. Of pea-soup they would eat as much as the sailors could afford to give them; and that word was the only one, with the exception of our names, which many of them ever learned in English. Among their own luxuries must be mentioned a rich soup, made of blood, gravy, and water, and eaten quite hot.

8. Their only drink is water ; and of this, when they can procure it, they swallow an inconceivable quantity ; so that one of the principal occupations of the women during the winter is the thawing of snow in the stone pots for this purpose. They cut it into thin slices, and are careful to have it clean, on which account they will bring it from a distance of fifty yards to the huts. They have an extreme dislike to drinking water much above the temperature of 32°. In eating their meals, the mistress of the family, having previously cooked the meat, takes a large lump out of the pot with her fingers, and hands it to her husband, who, placing a part of it between his teeth, cuts it off with a large knife in that position, and then passes the knife and meat together to his next neighbour. In cutting off a mouthful of meat, the knife passes so close to their lips, that nothing but constant habit could ensure them from the danger of the most terrible gashes ; and it would make an English mother shudder to see the manner in which children five or six years old are at all times freely trusted with a knife to be used in this way.

SIR W. E. PARRY.

Pronounce and spell—

dom-es't-ic	po-si'-tion	riv'-ets
dis-cer'n-ible	ter'-rible	ex-cep'-tion
des-truc'-tive	di-men'-sions	in-con-ce'iv-able
e-nu'-mer-a-ting	ar-ti-fi'-cial-ly	pre'v-i-ous-ly
sub-sis't-ence	man-u-fac'-ture	ser'-vice-able
oc-cup-a'-tion	de-pen'd-ence	mou'th-ful

## Lesson XXIX.

### RÁJÁ RASÁLU AND THE SWANS.

#### (A FAIRY TALE.)

#### PART I.

1. RASÁLU, in his wanderings, once came to a certain city, on the gate of which he read an inscription setting forth that Rasálu of Siálkót, the son of Sulwán, would one day appear; that he would shoot an arrow thirty miles high; and that his reward should be a turban thirty miles long.

2. There Rasálu determined to tarry; and one day in the presence of the inhabitants, when feats of strength were being exhibited, he took one of his arrows and shot it towards the sky. All the people stood to gaze, waiting for the return of the arrow, but as it never came back they said—

“This must be the real Rasálu.”

3. Then they wove for him a turban thirty miles long, and proclaimed him as the real Rasálu throughout the city; and, for his great strength, he was held in honour of all men.

4. The next day he entered on his travels again, and, as he was walking by a river-side, he saw a crow and his mate sitting fondly together, and he heard the female bird saying—

"Please take me up to the sky."

"No one can go up to the sky," answered the male bird.

But she insisted and said—

"Take me up as high into the air as you can."

5. Saying this she mounted up and the male bird followed her, and both went flying skywards until they were out of sight, and Rasálu wondering what would come of this adventure, continued his wanderings.

6. The two birds flew up so high, that at last they came to a region of rain, hail, and snow, which kept falling continually, and the female bird, drenched and terrified, cried—

"For GOD's sake save my life, and take me to some place of shelter."

"What can be done now?" said her companion. "It is your own fault, why did you not obey me there and then?"

7. With these words they began to descend, and worn out with fatigue, they fell on to a certain island in the middle of the sea. Then said the female crow—

"Let us go and look for some place of shelter."

8. Searching here and there they at last saw a swan with his mate sitting in a nest in the middle of a tree. The crow approached, and offered his salaams to the swan, who said—

"What do you want, O crow?"

"For the sake of GOD," answered the crow, "be good enough to give us a corner to shelter in to save our lives."



"Although between you and me," said the swan, "there is no relationship, still, come in and take rest."

9. On hearing this, the female swan protested, and said—

"I cannot allow him to come into my house. He is a mean fellow, and our kinspeople will reproach us."

"He is asking for shelter in the name of God," said her husband, "and I am therefore bound to allow him to enter and rest."

10. The crow and his mate then crawled into the nest, and the swan offered them whatsoever food his house afforded.

11. The next morning, the rain being over, the crows stepped forth, and the male bird said to the swan—

"Dear friend, against the wicked you should always be on your guard."

"He who will do evil shall suffer evil," answered the swan.

"True," said the crow, "but whether a man do evil or not, he should always keep the base and the unworthy at a distance."

12. "What do you mean by saying this?" inquired the swan.

"Do you not know," said the crow, "that in a single night you have robbed me of my swan-wife whom I have tenderly reared for twelve years? You had better give her back to me."

13. "Is this your return for all my kindness?" asked the swan.

"I do not know the meaning of kindness," replied

the insolent crow, "give me back my wife! Otherwise, you must either fight with me, or go to the king's court for judgment."

"I have no desire to fight with you," answered the swan. "Come, let us go to the king's court."

Pronounce and spell—

cer't-ain	in-scrip'-tion	tur'-ban
de-ter'-mined	in-hab'-i-tants	ex-hib'-i-ted
pro-clai'med	through-ou't	an'-swered
in-sis't-ed	sky'-wards	ad-ven'-ture
con-tin'-ued	re'-gion	con-tin'-u-al-ly
ter'-ri-fied	com-pan'-ion	fa-ti'gue
fe'-male	al-thou'gh	re-la'-tion-ship
pro-test'-ed	kin's-peo-ple	re-pro'ach
what-so-ev'-er	un-worth'-y	dis'-tance
in'-so-lent	judg'-ment	

## PART II.

1. All the birds at once set out and came to the palace of Rájá Bhój. When they entered the court the king inquired—

"Why have those four birds come here to-day? Bring them before me first."

2. Then were they marshalled by officers before the judgment-seat, and they said—

"Sire, we have come to you for a decision, condescend to listen."

"What is it you want?" asked the king.

"Inquire from the crow," said the swan.

"Nay," replied the crow, "I do not wish to say anything whatever; please ask the swan."

3. Then the swan stated his case thus—

"Struck down by storm, and rain, and driving snow,  
With cries for shelter came this crafty crow;  
In God's great name he proffered his request,  
We gave him all we had—our place of rest;  
But lo! when morning dawned, good turned to ill,  
He sat and mocked us, and he mocks us still."

4. Then the crow stood forward, and stated his own side of the question thus—

"One day upon the river-side  
I chanced to take a stroll,  
And there I found some creature's egg  
Within a sandy hole.

"This egg I carried in my bill,  
And cherished it with care,  
I hatched it underneath my breast,  
Till all my breast was bare.

5. "At last, the young one burst the shell,  
No useless cock was he,  
Or else he might have wandered forth,  
And roamed the jungle free.

"It was a female, and I said,  
'I will preserve her life,  
When twelve years' old she'll doubtless prove  
A most deserving wife.'

6. "Then came this swan, struck down by rain,  
By storm and driving snow,  
And begged me for the love of God  
To mitigate his woe.

"I took him in without a word,  
 But, lo ! when morning came,  
 He basely claimed my pretty wife,  
 And vilified my name."

7. Rájá Bhój, having heard both stories, said to the swan—

"This crow appears to me to be in the right, so hand him over his wife."

8. The poor swan made no reply, but gave up his wife at once to the crow, and then he went crying and sobbing to a distant place, where he lived in a certain solitary garden.

9. The triumphant crow, leading out his prize, thought to himself—

"As my new wife is so handsome, no doubt, if I go to my own house, my kinsfolk will come and snatch her away from me. It is better therefore to take her away with me to some distance."

10. It chanced, however, that the spot which he chose was the very garden in which the male swan was already living, and so it came to pass that all the four birds once more found themselves together.

Pronounce and spell—

mar'-shalled

de-ci'-sion

con-de-scen'd

cre'a-ture

che'r-ish'd

pre'-serve

de-ser'v-ing

mi't-i-gate

vil'-i-fied

sol'-i-tar-y

gar'-den

tri-um'-phant

hand'-some

## PART III.

1. One day it happened to Rájá Rasálu that in the course of his travels he rode by that way, and that he said to his horse—

“To pass the time, let us look for some friend and get him to talk.”

2. Just then he saw a jackal, and making for him he ran him down, and caught him.

“Sir, why have you caught me?” said the jackal.

“Merely to make you talk,” answered Rasálu, “and to pass the time.”

3. Then the jackal, seated on Rasálu’s saddle-bow, began to tickle them with hundreds of lying stories, which amused them excessively.

While thus employed they approached the city of Rájá Bhój, when Rasálu told the jackal to be off.

4. “But,” answered the jackal, “it would be cruel to leave me here, since all the dogs of the town would set on me and kill me. You had better take me with you.”

5. Rasálu consenting, entered the city, and the people seeing him, paid him salutations and said, “Who are you?”

“I am Rasálu, the son of Sulwán,” answered he.

Hearing his name, all the inhabitants came and surrounded him, saying—“This day God has fulfilled our desires.”

6. Thence Rasálu went to the court of Rájá Bhój, for whom he conceived a strong feeling of friendship, and

dismounting from his horse, he entered, and sat down. Then Rájá Bhój called for *choupat* and invited his visitor to play. Rasálu, who had taken a fancy for his amusing little friend the jackal, caused him to sit close to him whilst he began the game. First Rájá Bhój, on his side, laid a bet of one thousand rupees, and threw the dice, but his cast being spoilt by the jackal falling violently against his arm, Rasálu won. Rájá Bhój became angry with the jackal, but the latter said—

“Pray, sir, pardon my offence. I have been awake the whole night, and, being sleepy, I touched your side quite by an accident.”

7. Once more Rájá Bhój laid and began to play, but his cast of the dice was again balked by the jackal falling as before against his side. Then cried Rájá Bhój—

“Is there any one there? Ho! some one cut this jackal to pieces!”

“I have been awake the whole night,” said the jackal, excusing himself again, “forgive me, as I have not committed this fault wilfully.”

8. “What is this talk about your being awake the whole night,” inquired Rasálu. “What do you mean by that?”

“I will tell the secret,” said the jackal, “to Rájá Bhój only.”

“Tell me then, O jackal,” said Rájá Bhój, “what it was you were up to the whole night?”

9. “Sir,” replied the jackal, “tormented with hunger

I went to the river-side to look for food. But finding none I grew angry, and taking up a stone I threw it against another stone, and from the two stones came out fire."

10. Having said so much the jackal came to a stop, and Rájá Bhój said, "Well, what else did you do?"

"Sir," said the jackal, "I caught the fire in some dry fuel, out of which a small cinder flew and fell into the river, when at once the whole river was in a blaze. Then I, being afraid of my life on account of you, endeavoured to quench the fire with dry grass, but, though I tried my best, I am sorry to say, two-thirds of the river were burnt up, and one-third only remained."

11. Hearing this tale, every one began to laugh, and to say—

"What a fib! Can water catch fire, and can dry grass quench it?"

"Sirs," said the jackal, "if water cannot catch fire, how can a crow possibly claim a female swan as his wife?"

12. Hearing this, Rájá Rasálu said—

"Jackal, what in the world are you talking about?"

"Sir," answered the jackal, "Rájá Bhój pronounced a judgment in this court yesterday between a crow and a swan, and, without due consideration, he snatched away the swan's wife, and made her over to the crow. This judgment I listened to myself. And now the wretched swan is crying all round the jungle, while the crow is enjoying his triumph without let or fear."

13. "Can this be true?" asked Rasálu, to which Bhój replied—

"Yes, this fellow tells the truth. I was undoubtedly wrong."

14. Then Rájá Rasálu sent for those four birds, and when they came, he ordered them to sit in a row on the branch of a tree, and to close their eyes. The birds did so, and Rasálu, taking a bow and pellets, shot at the crow, and killed him dead on the spot, saying—

"This is a just reward for fraud and treachery."

15. At the same time he restored the female swan to her proper mate, who, delighted with the judgment, extolled his wisdom thus—

"All other kings are geese, but you  
The falcon wise and strong;  
A judgment just you gave, and true—  
O may your life be long!"

(From SWINNERTON'S "*Rájá Rasálu*,"  
by permission.)

Pronounce and spell—

jac'-kal	ex-cēs'-sive-ly	sal-u-ta'-tions
con-ceiv'ed	dis-mount'-ing	in-vi'-ted
vi'-o-lent-ly	ac'-ci-dent	com-mit'-ted
tor-men't-ed	en-dea'v-oured	pro-nou'nced
con-sid-er-a'-tion	un-doubt'-ed-ly	tre'ach-er-y
ex-tol'led	wis'-dom	



## Lesson XXX.

### A BATTLE OF ANTS.

1. ONE day when I went out to my wood-pile, or rather my pile of stumps, I observed two large ants, the one red, the other much larger, nearly half-an-inch long, and black, fiercely contending with one another. Having once got hold they never let go, but struggled and wrestled and rolled on the chips incessantly.

2. Looking farther, I was surprised to find that the chips were covered with such combatants, that it was a war between two races of ants, the red always pitted against the black, and frequently two red ones to one black. The legions of these Myrmidons covered all the hills and vales in my wood-yard, and the ground was already strewn with the dead and dying, both red and black.

3. It was the only battle which I have ever witnessed, the only battlefield I ever trod while the battle was raging. On every side they were engaged in deadly combat, yet without any noise that I could hear, and human soldiers never fought so resolutely.

4. I watched a couple that were fast locked in each other's embraces, in a little sunny valley amid the chips, now at noonday prepared to fight till the sun went down, or life went out. The smaller red champion had fastened himself like a vice to his adversary's front, and, through all the tumblings on that field,

never for an instant ceased to gnaw at one of his feelers near the root, having already caused the other to go by the board ; while the stronger black one dashed him from side to side, and, as I saw on looking nearer, had already divested him of several of his members.

5. They fought with more pertinacity than bulldogs. Neither manifested the least disposition to retreat. It was evident that their battle-cry was Conquer or die. In the meanwhile there came along a single red ant on the hillside of this valley, evidently full of excitement, who either had despatched his foe, or had not yet taken part in the battle ; probably the latter, for he had lost none of his limbs. He saw this unequal combat from afar—for the blacks were nearly twice the size of the red—he drew near with rapid pace till he stood on his guard within half-an-inch of the combatants ; then, watching his opportunity, he sprang upon the black warrior, and commenced his operations near the root of his right foreleg, leaving the foe to select among his own members ; and so there were three united for life, as if a new kind of attraction had been invented which put all other locks and cements to shame.

6. I should not have wondered by this time to find that they had their respective musical bands stationed on some eminent chip, and playing their national airs the while, to excite the slow, and cheer the dying combatants. I was myself excited somewhat even as if they had been men. The more you think of it, the less the difference.

7. I took up the chip on which the three I have particularly described were struggling, carried it into my house, and placed it under a tumbler on my window-sill, in order to see the issue. Holding a microscope to the first-mentioned red ant, I saw that, though he was assiduously gnawing at the near foreleg of his enemy, having severed his remaining feeler, his own breast was all torn away, exposing what vitals he had there to the jaws of the black warrior, whose breast-plate was apparently too thick for him to pierce; and the dark carbuncles of the sufferer's eyes shone with ferocity such as war only could excite.

8. They struggled half-an-hour longer under the tumbler, and when I looked again the black soldier had severed the heads of his foes from their bodies, and the still living heads were hanging on either side of him, still apparently as firmly fastened as ever, and he was endeavouring with feeble struggles, being without feelers and with only the remnant of a leg, and I know not how many other wounds, to divest himself of them; which at length, after half-an-hour more, he accomplished. I raised the glass, and he went off over the window-sill in that crippled state. Whether he finally survived that combat I do not know; but I thought that his industry would not be worth much thereafter. I never learned which party was victorious, nor the cause of the war; but I felt for the rest of that day as if I had had my feelings excited and harrowed by witnessing the struggle, the ferocity and carnage, of a human battle before my door.

THOREAU.

Pronounce and spell—

con-ten'd-ing	man'-i-fest-ed	par-tic'-u-lar-ly
in-ces'-sant-ly	dis-po-si'-tion	mi'-cro-scope
com'-bat-ants	ev'-i-dent-ly	as-si'd-u-ous-ly
Myr'-mi-dons	ex-cite'-ment	ap-pa'-rent-ly
re'-sol-ute-ly	des-pa'tched	car-bun'cles
em-bra'-ces	op-por-tu'-ni-ty	fer-o'-ci-ty
cha'm-pi-on	op-er-a'-tion	ac-com'-plished
ad'-ver-sar-y	at-trac'-tion	rem'-nant
tum'b-ling	res-pec't-ive	vic-tor'-i-ous
di-vest'-ed	mu'-si-cal	har'-rowed
per-ti-na'-ci-ty	na'-tion-al	car'-nage

## Lesson XXXI.

### RÁJÁ RASÁLU AND THE GIANTS OF GANDGARH.

(A FAIRY TALE.)

#### PART I.

1. RÁJÁ RASÁLU was once out hunting in the forest when, overcome with fatigue, he lay down under a tree and went to sleep. In his sleep he had a vision, in which he saw approaching him five holy men who addressed him, saying—

“Get up, Rájá, and root out the race of the giants.”

2. Disturbed in mind, he arose and instantly set off on the expedition, having determined without delay to achieve the exploit. Many a league rode the hardy king on his renowned war-horse Bhaunrá-Iráki, now over hills, now over moors, and now through gloomy forests, intent on his arduous quest. One day, in the depths of a lonely wood, he reached a large city which was as silent as the grave. He entered the streets, but they were deserted; he gazed in at the open shops, but they were all tenantless. Amazed at the solitude, he stood in an open space and surveyed the scene. Just then he caught sight of some smoke issuing from a distant corner, and making his way to it, he saw there a miserable old woman kneading and baking quantities of bread and preparing abundance of sweet-meats, but all the time she was either weeping or laughing.

3. Surprised at a spectacle so extraordinary, Rasálu halted and said—

“Mother, in this solitary place, who is to eat all that food, and why are you both weeping and laughing?”

4. “You are a stranger,” answered the woman; “it is better for you to pursue your way, and not to question me.”

“Nay,” said Rasálu, “I cannot bear to see you in such trouble, and I would know the cause of it.”

5. “The king of this place,” said the woman, “is Káshudeo, and he has ordered that a human being, a buffalo, and four hundred pounds of bread shall be

sent daily to a certain place for the giants. Once I had seven sons, of whom six have been devoured, and to-day it is the turn of the seventh, and to-morrow it will be the turn of myself. This is my trouble and it makes me cry. But I am laughing because to-day my seventh son was to have been married, and because his bride will have to do without him."

With these words the woman fell to crying more bitterly than ever.

6. "Weep not," said Rájá Rasálu—

"Good wife, your tears no longer shed,  
If God will keep the youngster's head,  
I swear my own shall fall instead."

7. But the old woman had not so learnt her lessons of life, and replying through her tears, "Alas! what man was ever known to give his head for another?" she went on with her dismal task. But Rasálu said—

"I have come here for no other reason than to extirpate the kingdom of the giants."

8. "Who are you then?" inquired the woman. "What is your father's name, and where is your birthplace?"

"The blessed Siálkót is my birthplace," replied he. "I am the son of Sulwán, and my name is Rasálu."

9. Then the woman began considering, and she thought to herself, "Whether he be the real Rasálu I know not; yet he may be, because it is written, 'One Rasálu shall be born and he will destroy the kingdom of the giants.'"

10. Then Rasálu gazing round inquired, "Why is there no one in the city?—

"Here temple, domes and palace towers,  
Bazárs and lowly shops abound,  
But, silent as the passing hours,  
Idly they lift themselves around ;  
What luckless hap hath chanced the world, that all  
Deserted are the doors of house and mart and hall?"

"Let not this surprise you," answered the woman ;  
"the people have all been eaten up by the giants."

11. Rasálu now dismounted from his horse, and, having tied him under shelter, he stretched himself on a small low bedstead, and at once fell into a deep slumber. Meanwhile, the young lad arrived with the buffalo which was laden with the bread and the sweet-meats, and when all was ready, he drove it before him through the empty streets, and went out into the forest. After a time, the old woman came close to the sleeping king and began to cry piteously, so that the king started up from his sleep and inquired the reason of her distress. She answered him—

"Thou rider of the dark-gray mare,  
Rasálu, bearded, turbaned stranger,  
O for some saviour to repair,  
A champion, to the field of danger !  
I weep because those tyrants come to-day,  
To lead my one surviving son away."

12. Then Rasálu arose, and with a word of comfort to the mother, he mounted and rode off in pursuit of her son. Having overtaken him, he said—

"How shall we know when the giants are coming?"

"First," answered the boy, "there will be a strong wind with rain, and when that is over the giants will come."

Pronounce and spell—

vis'-ion	ad-dre'ssed	dis-tur'bed
ex-pe-di'tion	ach-ie've	ard'-u-ous
ten'-ant-less	sol'-i-tude	sur-vey'ed
mis'-er-able	sur-pri'sed	spec'-tacle
ex-traor'-din-ar-y	hu'-man	buf'-fa-lo
(extrordinary)	de-vou'red	young'-ster
dis'-mal	ex'-tir-pate	pit'-e-ous-ly
sa'-vi-our	cham'-pi-on	ty'-rant
sur-vi'-ving		

## PART II.

1. Continuing their journey, they arrived at the banks of a river where the boy halted, while Rasálu descended to the stream to bathe. In his absence, one of the giants named Thirrá came down to fetch some water. So huge of body and mighty of limb was he that his water-skin was composed of the hides of twenty-seven buffaloes, all sewn together so as to form one vast receptacle, and he carried a bucket made up of the hides of seven buffaloes. When he filled his water-skin, the river absolutely groaned, so that Rasálu, hearing, gazed at it in wonder.



2. Thirrá, seeing the lad and the buffalo and the full load of bread, grinned with greedy delight, saying—

“Glad am I to see all these good things.”

Then seizing some of the loaves, he shuffled into a thicket and began to munch.

3. By and by Rasálu returned, and the boy said to him—

“One of the giants has already come and has taken away his toll of the loaves, and others will soon come and eat me together with the buffalo. What is the use of your advancing farther?”

“Who is he that has taken away the loaves?” asked Rasálu.

4. “He is the water-carrier,” answered the lad. “His name is Thirrá, and he generally comes first, and takes his bread beforehand as a tax, which is allowed him.”

“Where is he?” asked Rasálu.

“There he is,” said the boy, “in the thicket, eating the loaves.”

5. Rasálu, sword in hand, rode into the thicket, and going up to the giant he smote him and cut off his right hand, and recovered the loaves.

6. Then, with a howl which was so loud and furious that it roused his companions the other giants from their sleep or from their labours and brought them out from their dens in the mountain, the giant cried, as he gazed at the hero's enormous quiver and his threatening aspect—

“What man, what demon, are you?”

"I am Rasálu," answered the king.

7. And when he heard the name, the disabled monster fled away, and reaching his home, he spoke to his five brothers, saying—

"Run, brothers, run—

"Here comes Rasálu the champion brave,  
Let us haste and hide in the mountain-cave;  
Whether prophet of God, or Beelzebub,  
Upon his shoulders he carries a club."

8. With these words and with many others of like import, he continued his career at his utmost speed, and went and hid himself in the Cave of Gandgarh.

9. A second giant named Bhiún, hearing the dismal tidings, and knowing, as did they all, that in their sacred books the advent of Rasálu had been foretold, rushed off to Kheri-múrti, where he entered a forest, and having dug therein a deep pit, he got into it, and crouching down, there remained in fear and dread.

10. But the other giants, namely, Tündiá, Mündiá, and Ákaldás of the one eye, remained with their chief Báikalbhath, to engage in combat with Rájá Rasálu. And to each other they were confidently saying, as they awaited the hero's arrival—

"How will Rasálu manage to save himself from Báikalbhath?"

11. Meanwhile Rasálu approached them, and when they saw him with the boy, the buffalo, and the loaves, they rejoiced greatly to think how rich and abundant their feast would be. But Rasálu cried—

"Take care of yourselves, I am here to destroy you!"

12. "Who are you?" demanded they. "What is your name, what is your father's name, and where is your birthplace?"

"What Rájá's son are you,  
And say what name you bear;  
Where lies your fatherland,  
What city owns you there?"

13. And to them Rasálu made answer—

"Blessed Siálkót is my birthplace, Sulwán is my father, and my name is Rasálu—

"Rájá Sulwán's son am I,  
Rasálu is my name;  
Siálkót is my fatherland,  
My city is the same."

14. "One snort of mine," cried Báikalbhath, "will sweep you away."

At once the monster laid his forefinger on his right nostril and blew with his left. Instantly there passed over the land a sudden and a thick darkness, the atmosphere was filled with lurid dust, and by means of magic and enchantment the winds and the clouds rushed up from afar. Then beat the rain for forty days and forty nights, and the hailstones smote, the thunders roared, and the lightnings flashed, and the very earth was shaken.

15. "Now keep your feet, good steed," cried Rájá Rasálu; and to the lad he said, "Here, boy, grip well my stirrup and fear them not."

And while the wind swept by with the force of a hurricane, so that the trees were uprooted, the king

sat firm and undaunted in the midst of the tempest, and never flinched or cowered a jot.

Pronounce and spell—

com-po'sed	re-cep'tacle	ab'-so-lute-ly
ad-van'-cing	gen'-er-al-ly	be-fo're-hand
threat'-en-ing	as'-pect	Be-e'l-ze-bub
ad'-vent	con'-fi-dent-ly	ar-ri'-val
app-ro'ched	at'-mos-pHERE	lu'-rid
en-chan't-ment	stir'-rup	cow-'ered

### PART III.

1. When the storm had driven by, and the darkness had sped, Báikalbhath boastfully cried—

“Now see if Rasálu is there!”

And as the light dawned they saw him in the same spot. Then Báikalbhath, bursting with rage, snorted with both his nostrils, and it continued raining and hailing with twofold violence, and the storm raged furiously for eighty days and eighty nights, so that no stone, or tree, or animal, or bird, was left within a radius of a hundred miles. And when this was over Báikalbhath cried once more—

“Now see if Rasálu is there!”

2. And they looked, and still they saw the hero standing in the same position calm and unmoved as the Angel of Death. Then fear and consternation filled their hearts, and they were in a mind to flee, when one of them said—

"But if you are indeed Rasálu, you will pierce with your arrow seven iron griddles, for so it is written in our sacred books."

"Bring them forth," said Rasálu.

3. And the giants brought out the seven griddles, each of which weighed thirty-five tons, and, setting them up in a row one behind another, they challenged Rasálu to pierce them. Drawing his bow, Rasálu launched one of his shafts of iron weighing a hundred pounds, and drove it at the seven griddles, so that it pierced them through and through, and fixed itself immovably in the earth beyond.

4. "You have missed!" cried all the giants in a breath.

"I never missed in my life," returned Rasálu. "Go, look at the griddles and see."

They went to the spot, and saw the griddles really pierced, and the arrow stuck in the ground beyond.

5. Then said Rasálu, "Pull out the arrow!"

They all pulled and tugged, but not one of them could stir it, and Rasálu drew it forth himself.

"Of a truth this man is a giant," said one, "let us try him with some iron *gram*. If he will eat it, we shall know that he comes of the blood of the demons."

6. Then the giants brought ten pounds of iron gram, and gave it into his hands; but Rasálu, deftly changing it for the gram which he had in his horse's nose-bag, began to eat before them, and when he had finished it, he cried—

"Now look out for yourselves!"

7. Then chanting a spell, he turned Báikalbhath into stone, and set off in pursuit of the rest. Drawing his bow, he struck first at Tūndiá, who went flying with the arrow to Maksūdábágh, where he fell and died. Then with another arrow he smote Mūndiá and Ákaldás who, with the arrow, went flying abroad to Álikhán, where they also fell down, and there they died.

8. Having accomplished so much of his labour, Rasálu ascended Gandgarh, and entering the fortress of the giants, he began to look about him, when his glance lighted on Gandgarri, the female giant, clothed in a rich dress, and sitting before a huge fire on which simmered a capacious caldron of boiling oil, for she was waiting anxiously for the return of her brothers, who were to bring home a man, so that she might boil him and eat him. As soon as she saw Rájá Rasálu, she leered at him and exclaimed—

9. “Ah, friend, I am charmed to see you! For a long time have I been waiting for you, because I have wished so much to marry you. But, first of all, if you would do one thing, it would be better.”

“What is it?” asked Rasálu.

10. “It is merely,” answered she, “that you will walk round this caldron three times, after which I will marry you, for that is the custom of our religion.”

“I know not how to do this thing,” said Rasálu, “you will first have to teach me.”

Pronounce and spell—

ra'-di-us	con-ster-na'-tion	sa'-cred
chal'-lenged	im-mov'-a-bly	ac-com'-plished
ca-pa'-cious	cal'-dron	an'-xious-ly

#### PART IV.

1. Then the giantess arose, and began to caper and frisk round the smoking caldron, but, when she had compassed it twice, Rasálu heaved her up as she passed by him, and tossed her over into the boiling oil. There she was reduced to ashes, and, when her skull split with the heat of the fire, so great was the shock thereof, that it brought on an earthquake which lasted for three hours.

2. After this, Rasálu went forth, and found the lad clinging to the stump of a tree, trembling and quivering in every limb, not knowing, so great was his fear, what had occurred.

“Why are you afraid?” said Rasálu.

“Because,” answered he, “the giants will come just now and eat me.”

3. Said the king, “They have all been killed, or next to it. Did you not feel the earthquake?”

“Yes,” replied the lad.

“That,” said Rasálu, “was caused by the bursting of Gandgarri’s head.”

4. Right pleased was the youth to hear the good news, and forthwith he came to his senses.

Then said Rasálu, "Throw off those loaves, load your buffalo with spoil from the fort, and get away home to your mother."

5. "There is abundance of treasure in the deserted city," answered the lad. "I do not wish for anything from the fort."

So he went back to his mother, and arrived at his home in safety.

6. Then Rasálu chanted another spell over Báikalbhath and restored him to life, when the giant, seeing his enemy so close to him, tore up a prostrate tree, and advanced to kill him; but Rasálu's horse made a leap of fifty yards, and his master was saved. Then the giant went flying to the top of the mountain, and, lifting up an enormous rock, he hurled it at Rasálu, who received it on his shield and sustained no harm.

7. "Never," said Rasálu to his horse, "shall I be able to slay Báikalbhath, if you do not bear me at a bound to the mountain-top."

At once the horse drew himself together, and leaping into the air, he carried his master to his adversary's side, when Rasálu smote hard and fiercely, so that the giant's leg was cut off, and he fell and died. So perished Báikalbhath, the king of the giants.

8. Never flagging in his labour, Rasálu now set out for Kheri-múrti to hunt up the giant Bhiún. There he discovered that he was hidden in a hole in the forest, and he cried, saying—

"Are you there, Bhiún?"



"Yes," answered he.

"Why have you hidden yourself?" inquired Rasálu.

"Because I was afraid of you," said Bhiún.

9. Entering the forest, Rasálu challenged him, and having gathered together vast heaps of dry boughs, and having thrown them into the pit, he piled them up, and set fire to them, and thus the giant Bhiún was miserably burnt to powder.

10. Thence Rasálu proceeded to search for Thirrá, but he was unable to track him. So he sent forth Shádi, his parrot, who flew over the hills, and found him hidden in the Cave of Gandgarh. Then, flying back to his master, he said, "The giant is hidden in the cave of the mountain."

11. Going to the place, Rasálu saw Thirrá crouching in the gloom of Gandgarri-ki-ghár, and he cried, "Are you inside, Thirrá?"

"Yes," answered he.

"Why are you here?" asked Rasálu.

"Because, sir," said Thirrá, "you cut off my hand, and I was afraid of you, and I have come in hither to hide."

12. Then, as he heard the approaching footsteps of the terrible king, he ran farther in, and, lifting up his voice in a lament to God, he cried aloud and said—

"Strange is Thy nature always, God most dread,  
To Thee the poor and needy cry for bread;  
Thou givest life where life lived not before,  
And those who live, Thou biddest live no more.

My bark is drifting o'er the stormy deep,  
While all her crew are wrapt in deadly sleep ;  
Azrael, the Angel, graspeth th' guiding oar,  
And, through the waves that hoarsely round her roar,  
His shuddering freight he hurrieth to the shore.  
O how can I foreknow what words of doom  
Against my soul are called beyond the shadowy tomb !"

13. As he spoke thus, Rasálu approached nearer and nearer in the deepening twilight, but finding him not, he cried—

"Thirrá, come forth !"

14. "No, no, no !" roared the giant as he rushed farther and farther into the depths of the mountain, while the echoes of his voice, reverberating through the vast chambers, resounded far and wide. But the darkness then became so black and so confusing, that Rasálu searched for him in vain. Therefore, at last, he gave up the hopeless task and came out. But having engraved a likeness of his stern features on the surface of the rock just within the cave, he rolled a great stone to the mouth of it, and fixed thereto his bow and arrow. At full stretch, with the arrow fitted to the string, hangs the bow, and from the arrow depends a tuft of the hero's hair. Then, having closed up the entrance he cried out to the imprisoned giant—

"Thirrá, remember if you dare to stir forth you will be killed on the spot !"

15. Thus he shut the monster in, and there he remains to this day. Sometimes, even now, he endeavours to escape, but when in the sombre twilight he catches sight of the awful lineaments of King Rasálu's

pictured face, and sees the threatening arrow, and the nodding tuft of hair, he rushes back dismayed and baffled, and his bellowing fills the villages round with dread.

16. So ended Rájá Rasálu's battle with the famous giants of Gandgarh, and if you ask the peasants for proofs of the story, they will show you, scattered about the country, Rasálu's invincible arrows which still stand where they severally lighted.

(From SWINNERTON'S "*Rájá Rasálu*,"  
by permission.)

Pronounce and spell—

earth'-quake	quiv'-er-ing	sev'-er-al-ly
ad'-ver-sar-y	for'-est	pros'-trate
re-ver'-ber-a-ting	twi'-light	la-me'nt
im-pri'-soned	en-de'av-ours	con-fu'-sing

THE END

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